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*The Apostolical Succession in the Church of England briefly deduced, in answer to certain popular objections.* By HENRY CARY, M. A., Worcester College, Oxford, Curate of St. Mary's, Reading. 1836.

(*Concluded.*)

When Augustin had been consecrated at Arles, he received instructions from Pope Gregory for the government of the Church; and it was natural, from his connexion with Gregory and Rome, that he should endeavor to carry those instructions into effect. Had he succeeded it might have given rise to a question of jurisdiction, but could not in the least affect the question of succession. His endeavors, however, were unavailing. At two councils, at which the British bishops were present, (at the second as many of them as seven,) he offered not to interfere with their other usages, if they would acknowledge him for their metropolitan, conform to the Church of Rome in the time of keeping Easter, and the manner of administering the sacrament of baptism, and join with himself and his clergy in preaching to the English; but they would not consent.

Up to this time the English Church, as distinguished from the ancient British, was confined to Kent. Augustin, before his death, which occurred A. D. 604 or 605, consecrated Justus to be Bishop of Rochester, Laurentius to succeed himself in the See of Canterbury, and Mellitus to be Bishop of the East Saxons, that is, those who inhabited Essex and Middlesex. They had not been yet converted, but Mellitus succeeded in inducing them to embrace the Christian religion, and was made first Bishop of London. A. D. 610.

It is not necessary to trace the varying history of these early Churches, but it will suffice to state, with a view to the main question before us, that in 619 Mellitus succeeded Laurentius as Archbishop of Canterbury, and was himself succeeded by Justus A. D. 624. In 628 this Justus consecrated Paulinus to be Bishop of the Northumbrians, who now received the Gospel, and Paulinus having been made Archbishop of York, but being driven away in consequence of the renunciation of Christianity by the Northumbrians on the death of their king Edwin, retired to Kent, where he was made Bishop of Rochester and in 633 he, on the death of Justus, consecrated Honorius, who was chosen Archbishop of Canterbury. Then in 644, Ithamar, who had succeeded Paulinus at Rochester, consecrated Adeodatus to the See of Canterbury, when vacated by the death of Honorius.

Thus far then we find all the bishops of the English Church deriving their succession from the Gallican Church; and, as I have before endeavored to show, it is certain that the British Church had the apostolical succession, and it is as certain, as all the evidence that remains on the subject can make it, that that succession comes through the Gallican Church also. If therefore it can be proved that this succession, through the English and British Churches united, has continued to this day, then it will be clear that we have the apostolic succession, and that through the Gallican Church. But here a difficulty meets us, which, however, an inquiry into the constitution, usages, and laws of the ancient Churches will enable us to remove. The result will be that our bishops who originally came from Gaul only, now derive their succession partly through Gaul, and partly through Rome.* And here, lest the reader should think that I am abandoning the cause I undertook, I must beg him to bear in mind that I took upon myself to show that "we are not indebted to Rome for our Episcopal succession to the extent generally supposed."

In order to explain the occasion of recourse to Rome for the consecration of an Archbishop of Canterbury, I must recur to what was before mentioned, the renunciation of the Christian faith by the Northumbrians. Paulinus, the first Bishop of the Northumbrians, we have seen was consecrated by Justus, and of course conformed to the church government introduced by Augustin. When, however, the reintroduction of Christianity was resolved on by Oswald, who recovered his kingdom of Northumberland, that prince, who had lived many years among the Scots, obtained a bishop from that country, who brought with him the usages of the Scottish Church, which differed, as did the British, from that of Rome, as to the time of celebrating the festival of Easter. Hence the southern and northern Churches were engaged in continual controversy, until Oswi, king of Northumberland, summoned a council at Whitby in Yorkshire, A. D. 664, which ended in his own conversion to the Roman customs. When converted, Oswi became anxious to bring all the English Churches to a conformity with that of Rome, and in order thereto united with Egbert, king of Kent, in sending Wighart, chosen to succeed Adeodatus at Canterbury, to Rome for consecration. Wighart shortly after he reached Rome, and before his consecration, died of the plague: whereupon Pope Vitalian took upon himself to consecrate Theodore, a native of Tarsus in Cilicia, and to send him to England as Archbishop of Canterbury. Theodore arrived in England in 669, and being well received there, in a few years brought about an entire conformity between all the English Churches.

Here then the objection is made, that we now lose the ancient Gallican succession, and receive in its stead the Roman.

Before I answer this objection, (as it is not my intention to write a detailed history of the succession of bishops in our Church,) I will give it its whole weight at once, by stating how often it would meet us again between this period and the Reformation. At the end of this pamphlet is subjoined a list of the Archbishops of Canterbury from the time of Augustin to the Reformation. With the exception of some few dates, which I thought erroneous, and found sometimes to be inconsistent, the whole is taken from Godwin's Catalogue of Bishops before referred to, and which is universally received as a work of authority. In that list it will be seen that out of sixty-six Archbishops of Canterbury prior to Cranmer, twelve have been consecrated by the Popes, so that through this source the Romish succession has been introduced twelve times. If it could be proved that Theodore or any other single Archbishop had *alone* consecrated a bishop to every See in this country, then indeed it might be argued that the Gallican succession is gone. But, in truth, one and the same answer will equally apply to the whole twelve objections, and with equal conclusiveness. That answer is afforded us in the laws and usages of the Church of Rome, and indeed of every known Church, at that time and since. It is simply this, that no bishop could be ordained by any single bishop, but three at least must join in the laying on of hands. This was provided by many ancient councils, of which it will suffice to mention two, the General Council of Nice, A. D. 325, and that of Arles before, more than once, alluded to, where it was enacted that seven should be present if possible, and if not, then three at least besides the metropolitan. When therefore it is said that the Pope or the Archbishop of Canterbury consecrated another to be bishop of another see, we are not to understand that the above canons were broken through, and that either of them alone ordained, but that one who is the first in dignity is, for brevity, said to have done that which others must have assisted in doing, and whose assistance is implied in the mere relation of the fact. So accordingly we find that Godwin scarcely ever mentions more than one as consecrating, and when he does depart from his usual mode of expression, it is on some special occasion; thus in his account of Cuthbert, Bishop of Durham, he says, "With much ado he accepted consecration at last, and received the same at York, upon Easter-day, at the hand of Theodore, Archbishop of Canterbury, (six other bishops assisting him,) the year 684, in the presence of king Egfrid, and many of his nobles." Again, he says, "William Kairlipho received consecration at the hands of Thomas, Archbishop of York, at Gloucester, the king and almost all the bishops of the realm being present at that solemnity."

Whenever, therefore, Theodore consecrated any bishop in England, he must have been assisted by two others at least, and inasmuch as there were none in the country but the successors of Augustin, from Arles, and of the ancient British, the Gallican succession could not but remain in our Church.

But again it may be objected that the Popes not only consecrated Archbishops of Canterbury, but bishops to other sees, so as almost to wear out the ancient British and Gallican succession. To obviate this, though at the risk of being somewhat tedious, I will here give the result of a careful examination of Godwin's work, so often made use of in the preceding pages. He gives an account of the bishops in every see but two in this country, one after the other. The following computation is taken with respect to the See of St. David's from the time of St. David, with respect to Landaff from Dubritius, the contemporary of St. David, and with respect to all the rest from Augustin. Canterbury, as that is given in detail at the end is omitted here.

At Rome were consecrated 26. Avignon, 3. Genoa, 1. Florence, 1. Siena, 1, by the Pope. Greece, 1. Lyons, 3, by the Pope. Bourdeaux, 1. Tours, 1. Rheims, 1. Bruges, 1. Paris, 2. France, (not specified where,) 1. "Beyond seas," 1. In all, out of England, 44.

In England, 152. Not particularly mentioned, therefore in the ordinary course consecrated in England, 763.

Of the 44 consecrated abroad, some were accidentally at the court of Rome when they were elected to sees at home, and accordingly were consecrated at once; others were with the kings of England, in their wars, or at their court in France, as Godwin generally mentions, and so were consecrated by bishops there present.

With respect to the 763 of whose consecration no particular mention is made, and which I claim for England, it must suffice to observe, that they would, as a matter of course, be ordained at home, unless there were special reasons to the contrary; and though Godwin may have overlooked some few, yet I think enough has been said to show that the great mass of our bishops have been ordained in England, and if so, the succession from Arles far preponderates over that from Rome.

I should now consider the apostolical succession of our bishops proved, and might speedily conclude, were it not that some, who are unfriendly to the Episcopal order altogether, have of late chosen ignorantly to re-echo the old and oft-repeated story patched up by the Romanists nearly half a century after the ordination, which they question, was solemnized. I allude to the consecration of Archbishop Parker, A. D. 1559.

The objections are two, but, though coming from the same source, quite inconsistent with one another. One is, that Parker and five others, who were elected bishops, met in September, 1559 at a tavern called the Nag's Head in Cheapside, that the Bishop of Landaff was present, but refused to act, and that Scory (whom the Romanists do not allow to be a bishop) made the several bishops elect kneel down, then raised them, saluting each with the title of the bishopric to which he had been nominated.

The other objection is, that the ordination was illegal, because, it is alleged, the four who joined in the consecration were not legitimate bishops.

The Nag's Head story is a mere fabrication, first promulgated by a Jesuit in 1604, forty-five years afterwards, and is shown to be false from the original documents still remaining in the registers under the custody of a sworn public officer. I must refer to the work first mentioned in the last note for a full and clear statement of the whole proofs; and will content myself with stating the real facts in answer to the second objection.

On the accession of Queen Elizabeth to the throne, many bishoprics were vacant, and of those which were occupied, none of the bishops would assist in the consecration of persons whose reformed tenets they did not approve.—A commission issued for Parker's consecration, Sept. 9, 1559, directed to six bishops, of whom three refused to act. On December 6 following, another commission issued directed to seven, of whom four, viz. Bishops Barlow, Scory, Coverdale, and Hodgskin, consecrated Archbishop Parker at Lambeth, on December 17, 1559.—It is to be shown that those four were legitimate bishops.

Barlow was consecrated Bishop of St. David's in 1536, and translated to Wells in 1548. On the accession of Mary he was forced to leave the country, and on his return was preferred by Queen Elizabeth to Chichester.

Coverdale was consecrated by Cranmer, Bishop of Exeter, in 1551, deprived by Queen Mary, and on his return refused to resume his See.

Scory was consecrated Bishop of Chichester at the same time as the preceding, and by Elizabeth preferred to Hereford.

Hodgskin, suffragan Bishop of Bedford, was consecrated on December 9, 1537, (as appears by Cranmer's registers,) by the Bishops of London, Rochester, and St. Asaph.

Thus are our present bishops, through Archbishop Parker and his co-prelates at the Reformation, directly descended from the apostles.

I may conclude with a few words in answer to a *prejudice* against our Episcopal succession, on the ground that even though they may not be descended entirely from Rome, yet those through whom they deduce their descent once held all the erroneous doctrines of the Romanists.

But what if they were even descended entirely from Rome; are we therefore to abandon a scriptural institution, because it was even for centuries placed in evil hands? Would the Jews of old have been justified in instituting a new priesthood, because that instituted by their heavenly King had in his eyes "become abominable?" Have we no alternative but to retain the errors, or abandon the priesthood? But how are we to make priests? Shall we abandon Scripture, and follow after our own inventions? Were such a principle carried out, we should at once renounce the holy sacraments, because our ancestors held that there were seven instead of two. Nay, if there were no priests, then could there have been no baptism, and our forefathers would not have been in covenant with GOD. Should we not rather be thankful that GOD has, notwithstanding such an extensive perversion of his word, and such an abuse of his committed authority, preserved to us the appointed means and channel for our recovery?—As the virtue of a sacrament does not depend on the piety of him that administers, but on the mere promise of GOD to the worthy receiver, so neither can the efficacy of ordination be dependent on the holiness of him who ordains, nor yet, as in the former case, even on the worthiness of the recipient.

But I must not pursue this subject further, it will suffice to have merely suggested thoughts, which those who are perplexed with doubts on the subjects connected with these pages may follow out and enlarge upon.

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* I might have added to these the ancient Churches of Ireland, but the desire of avoiding perplexity has induced me to keep out of sight the intermixture of Irish and Scottish prelates with our own. *They* certainly did not owe their Bishops to Rome.

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From the Christian Witness.

### ABRIDGMENT OF THE LITURGY.

Some remarks appeared in your paper of September 1, on the prayers of our Church. To several of the writer's observations, few, it is believed, would be disposed to make any objection; but his statements with regard to the ante-communion service, and his reflections on the length of our ritual, seem to require some animadversion.

It is asserted to be matter of dispute whether the rubrics enjoined the use of the ante-communion service or not. It is true, that some clergymen have omitted this service, except when the Lord's supper is celebrated, from a misapprehension of the meaning of the parenthesis, "if there be no sermon or communion," in the rubric at the end of the communion service; understanding the expression to imply that when there is neither a communion nor sermon, the ante-communion service may be omitted. But if there were no other argument against the soundness of this construction, the uniform practice of the Church of England, as well as our own, with a few exceptions in this country within a comparatively short period, would seem to settle the question. In consequence, however, of these exceptions, the House of Bishops thought it their duty at the General Convention, holden at Philadelphia, in 1821, to declare their opinion on the subject, and to communicate it to the House of Clerical and Lay Delegates. They argue that the construction of the rubric, adopted by those who would omit the ante-communion service, rests on inference, and not on a positive direction, as in other rubrics—that its omission would render the collects, the gospels, and epistles attached to it, little more than a dead letter, except on a few occasions—that it would indirectly do away the provision for notifying holydays, &c., and, indeed, the communion itself—that it casts a blemish on the observance of the festivals of our Church, and abrogates the reading of portions of Scripture, the most pertinent of any in the sacred volume, and even the recital of our Saviour's sufferings on Good Friday, consequences which it is obvious could never have been intended by the framers of our liturgy—not to speak of the weekly repetitions of the decalogue, so well adapted to have a favorable influence in often bringing before the congregation a summary of our duties to GOD and man, accompanied by responses to each of the commandments admirably adapted to impress the hearts and consciences of the assembly, to inspire penitence in the view of past transgressions of the divine law, and fortify holy resolutions of amendment in time to come. It is justly, therefore, concluded, that the parenthesis means, that *although* there be no sermon or communion, the minister shall act as directed by the rubric. The whole of this communication of the bishops, of which an imperfect abridgment only is here included, may be found in the Journal of the General Convention of 1821, and in Bishop Brownell's Commentary on the Book of Common Prayer, and well deserves a careful perusal. It is hardly to be conceived that it can be read without producing conviction, and putting an end to any doubt or "dispute" which might have previously existed on the subject in question.

But it is alleged that "morning prayer, the litany, and the ante-communion service were not originally designed as one service, and if our Prayer-book requires that all should be used, it is a departure from primitive design." It is, however, remarked by a well-informed writer, that "three services do not necessarily imply three distinct times of service. In the earliest ages of the Church, services under different names were performed together." Be this as it may, it will not probably be denied, that in course of time services which were originally distinct were combined into one. This has been done by the Church of England, from which ours was derived, as being better suited to modern times and circumstances, and she has taken the liberty to vary in some other particulars from ancient usages in the exercise of her judgment and discretion. Does the writer of the communication think she was bound in every instance, without regard to change of times and circumstances, to adhere to primitive practice? If so, some prayers and ceremonies would have been retained, which it is scarcely probable he would have approved. But the writer seems to think that the length of our liturgy may be a sufficient reason for the omission of the ante-communion service, even if required by the rubric. What! because some or many may be of opinion that the service is too long, is the clergyman, who at his ordination has solemnly promised to conform to it, to be excused from his sacred engagement? Would a habitual neglect of this engagement afford a very edifying example to his hearers? But is the length of the service indeed matter of such just complaint as is represented? The whole time occupied in its performance, exclusive of the sermon, which need not ordinarily exceed thirty minutes, is hardly more than an hour, and more than half of this time, perhaps, is consumed by the reading of portions of Scripture, and the singing. Can any considerate and pious man seriously think this too long a period to spend in the house of prayer and religious instruction one day in seven, a day which we are required to keep holy? Is the employment of something less, perhaps, than three hours, at two separate times on the Lord's day, in praising GOD for his greatness and goodness, in imploring his mercy and forgiveness, in confessing our sins, in hearing his holy word, and in asking those things which are requisite and necessary, as well for the body as the soul—is this, I ask, so intolerable a burden as has been imagined by some, calling for the interference of ecclesiastical authority to afford relief from its pressure? What would the primitive Christians, who are appealed to by the writer, have thought of such impatience? It is certain that they spent much more time than we do in devotional exercises. Witness their canonical hours of prayer, at six, nine, twelve, and three, in the day time, and nine, twelve, and three, at night; taking, perhaps, too literally the expression of the Psalmist, "Seven times a day will I praise thee;" and the injunction of the apostle, "Pray without ceasing."

It is said that many stay away from the morning service on account of its comparative length. I should rather infer the contrary, to judge from the fuller attendance in the forenoon in most of our churches. But if there are such persons, who are they? Are they often found among the more devout and religious part of a congregation? Can it be said of them that they have that longing for the courts of the LORD, which characterized the zealous Psalmist? And is it for the accommodation of such individuals that our services are to be mutilated, and the clergyman compelled to violate his sacerdotal obligations? If "worshippers are wearied and driven away by the length of our services," as they are arranged at present, I much doubt whether any practicable abridgment would be likely to retain them; while many others would probably be grieved or offended. The writer thinks, however, that "a majority of every congregation would vote that some portion be dispensed with." It may be so. But not to speak of the absurdity and indecorum of putting it to vote, whether the pastor shall be allowed to comply with the requisitions of the Church to which he has promised conformity, and *be led* to violate his engagements by those whom he is bound to *lead* in the way of truth and righteousness, I must be permitted to doubt whether any considerable number of our communion are very anxious to have the services shortened. And the ground of my doubt is this. The General Convention, as the writer truly remarks, has been engaged at various times in finding a remedy for what he considers an evil. And what has been the result? In the year 1826, the House of Bishops, yielding, it may be supposed, more to the clamor for alterations which was imagined to exist, than influenced by any wish of their own, recommended to the House of Clerical and Lay Delegates, fully representing the whole Church, to abridge the service on ordinary Sundays, by giving a discretionary power to the officiating minister to omit the litany, to curtail the lessons, and use one or more psalms, instead of the whole portion appointed for the day. All these proposals were rejected with great unanimity, and with very little hesitation, notwithstanding the high respectability of the quarter from which they proceeded. I should therefore infer that the wish for shortening the services is confined to a few, and that the liturgy as it now exists, is by no means "forced" upon the people, as your correspondent seems to apprehend. If it must, however, be abridged, let it be done by public ecclesiastical authority, and not by the acts of individuals. If there be any thing in our liturgy repugnant to "the common sense of the people," it can easily be expunged in a regular and canonical way without making it a dead letter, as in the case of those "old statutes" in civil legislation, which it is said cannot be executed. What analogy is there between such statutes, and any thing contained in our Book of Common Prayer, especially since its revision after the American Revolution? Can the use of any thing contained in it, particularly the reading of the excellent and appropriate passages from the gospels and epistles, (although some of them may be contained in the Sunday lessons, and consequently repeated in the course of the year,) be so manifestly against "our welfare and happiness," as to stand self-condemned without the formality of a repeal by the proper authority? Besides, it is much to be feared, notwithstanding the contrary opinion so confidently expressed by your correspondent, that if one rubric is allowed to be disregarded without censure, there would be no security for the observance of others. If individuals were permitted to retrench the liturgy according to their own private views, fancies, humors, and prejudices, I apprehend that very little of that uniformity which is now generally found would long remain. All experience proves that when once the rage for innovation, under the notion of improvement, is excited, it cannot easily be restrained; and that when private judgment usurps the place of public wisdom, discord, confusion, inconsistency, and every evil work, may naturally be expected to follow. It is therefore to be hoped, that the integrity of our liturgy, compiled with so much care and deliberation, and arranged with such exquisite order and harmony, that if it were thought necessary to omit any portion, it would be difficult to say what part could be most conveniently spared, may long be preserved from the rash enterprises of those who, under whatever frivolous pretences, would deface its beauty and detract from its excellence and completeness. Allowing that there may be reason for difference of sentiment in certain particulars, and even that it were desirable, on some accounts, that the morning service should be ten or fifteen minutes shorter than it actually is, how much more readily are most persons disposed to acquiesce in a state of things, if not intolerable, which has long existed, than to agree in any new arrangement which can be proposed? What one would desire, another would deprecate. What one would esteem an improvement, another would reject as a deformity; and although many might be eager for a change, not two individuals, perhaps, could agree wherein it should consist. So much easier is it to pull down than to build up; to find fault with that which, as a whole, is confessedly good, than to suggest any thing which would be generally approved as better.

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From a Correspondent of the London Christian Observer for 1804.

### PRESERVATIVES OF THE CHURCH.

In pursuance of my original plan, I proceed to make some additional observations upon the last subject of my former communication. I wish your readers, Mr. Editor, to remember that, at present, I have no intention to discuss the general advantages and disadvantages of extemporaneous prayers; but only to state that the use of them, and the neglect of certain parts of the services of our Church, have a tendency to undermine secretly and imperceptibly the foundations of the Church. The first fact I shall bring forward is the custom of curtailing, either by abbreviations or omissions, the morning and evening services of the Church. I do not mean the occasional prayers, about which some latitude is allowed to the judgment of the officiating minister; but I speak of those parts of the services which are stated and unalterable. When this is done, and when (as it sometimes happens) the person who does this makes use of an extemporary prayer before his sermon, or preaches for forty, fifty, or sixty minutes, what effect must be produced on the minds of the people? May they not conclude that their pastor regards our church prayers as of little consequence?—Should they conclude that he puts greater value on his sermon and extemporary prayer than on our church prayers, would not their conclusion be drawn from premises sufficiently good? Would it not be much more decorous, much more agreeable to humility, much more beneficial to the Church, and much more useful to the souls of the people, were he to shorten his sermon ten or fifteen minutes, and not to deprive the prayers, either by robbery or stealth, of property lawfully granted to them by our reformers, and confirmed to them by the authority of succeeding generations? And let me ask, what possible advantage can be expected from an extemporary prayer before the sermon? I have examined the matter, but still find my researches fruitless; for it appears to me, that our church service contains, in strong and nervous language, every petition proper for a mixed congregation. What necessity then can there be for extemporary additions? "No man having drunk old wine, straightway desireth new; for he saith the old is better." If it be proper to create a hungering and thirsting after righteousness, an ability to digest spiritual food, the stimulants prescribed ought not to be made weaker and weaker, but ought to possess, at least, as much strength as those that were first administered. Generally speaking, however, what is unproductive of good does harm: and, in the present state of things, such extemporary prayers, delivered with much greater emphasis and animation than were bestowed on our church prayers, give strength and more extensive influence to the effects which I have already shown to be produced by extemporary sermons, and by the whole manner of conducting the service.

From this subject I proceed to notice, that, in very many churches, the public prayers are never read except on Sundays, and some few other occasions; and that where they are read daily, they are frequently despatched with indecent haste. It must be very irksome to a clergyman, who is much employed, to be obliged to read the prayers frequently to only three or four persons; and I admit that it would be well were the prayers less frequently appointed to be read in some churches. But what reason can there be for totally abolishing the old pious custom of publicly worshipping GOD more frequently than on Sundays? If the time of the day generally appointed for prayers be inconvenient, let it be altered. If you say that people will not attend, I advise you to see if your public and private admonitions will not produce a salutary effect.

I would in the next place observe, that some pious clergymen seldom or never make use of the prayers appointed by the Church for the visitation of the sick; but substitute in their place their own extemporary productions. It may be that our reformers never intended to confine the clergy to the form of our Church. The cases of different sick persons may vary in a thousand ways and degrees: and it may frequently—it may generally be allowable for a clergyman to add something extemporaneous, in order more particularly to suit the case of a sick person.—But when the service of our Church is so copious and excellent; when it contains much that will suit any case whatever; some portion of it ought always to be used by every clergyman who is called upon to visit those who are afflicted by sickness. He ought to ask for the Book of Common Prayer, and should, in every way, manifest a marked respect for its contents. In seasons of affliction the mind is easily and deeply impressed. These opportunities will be improved by every faithful, sound pastor of our Church. His first object will be that of producing a deep conviction of sin, and sincere hearty repentance, both in the sick man, and also in his friends and relatives. He will then direct their views unto JESUS CHRIST, will exhort them to place their hopes of salvation only on the merits of the merciful Redeemer of the world; and will urge them to strive earnestly to obtain a heavenly inheritance. But attendance to a primary most important object cannot justify the neglect of an inferior secondary duty. In the present case, though inferior, it is highly important; though secondary, it demands attention from regard to honor, to duty, and consistency of character. When a sick man possesses an humble teachable disposition, when the minds of bystanders are solemnized by seeing a friend emaciated with disease, then ought a clergyman to endeavor to impress them all with the most favorable ideas of our church prayers. Both the sick man and his friends will view, with some veneration, a book from which they derived much instruction and consolation in seasons of great distress; and which pointed out to them words and petitions to GOD admirably suited to their afflicted condition.

Let us suppose that two clergymen, of equal piety and abilities, are placed in circumstances altogether similar. One of them, when he prays for a blessing on his public instructions, uses a collect of the Church. His sermon is written with care and judgment. He strives that it may be solid and instructive, but striking and popular. His attendance on the sick, his public labors and private conversations, convince his parishioners of his great esteem for the services of our Church; and his whole conduct has a tendency to keep his congregation distinct from other religious parties. The other clergyman reads the prayers, and occasionally commends them; but he makes use of extemporary prayers when he visits the sick, and also before and after his sermon: his public discourses also are not written down; and his whole method is such as to tend to remove all distinctions between the Church of England and other denominations of Christians. Let any man judge impartially, whether of these men will best support the Church: which of their congregations will be in most danger of being drawn from her communion. Let us go farther, and consider the real good which these men do in the vineyard of JESUS CHRIST, and, if I mistake not very greatly indeed, the former clergyman will do the most substantial permanent good, though appearances may sometimes favor the latter.

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### THE SIXTH ANNUAL REPORT OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

In presenting to the Society their Annual Report, the Board of Managers feel that they have before them a painful task to perform, as well as a most pleasing duty. The latter consists in the detail of missionary operations, and the success which, under the blessing of GOD, has continued to rest upon them, evincing both the need and the efficiency of the labors of the Society; the painful portion lies in bringing before them the fact of their greatly diminished resources, and the consequent necessity of curtailing, if not actually suspending their Christian labors, unless there can be found means, both speedy and efficient, of replenishing their exhausted treasury. For the success that has attended the measures of their Executive Committee during the past year, and the labors of their missionaries, the Board would now desire in this public manner to render GOD thanks, and herewith call upon the members of the Society to unite with them in lifting up their hearts in gratitude to that ascended Saviour, who hath given gifts unto men, and who fits his servants for the tasks to which he calls them. Nor on the other hand would they that the dark cloud which dims their present prospects should pass without its sanctifying influence on their hearts. They feel that it should awaken them to a deeper sense of Christian reliance, that it should humble the pride of human confidence, and at the same time arouse them to an exertion of zeal in the cause of CHRIST, correspondent to the trial which GOD has seen fit to bring upon them.

Under these feelings for themselves, and in the name of the Society, the Board now proceed to the official duty that lies before them. With this view they propose to bring before the Society,—

1. A short outline of its history for the information of Churchmen not yet connected with it.
2. The present condition and statistics of its mission stations.
3. Modifications recently introduced into its mode of action. And,

Lastly, Its financial condition and necessities.

#### I. A SHORT OUTLINE OF ITS HISTORY.

The New York Protestant Episcopal City Mission Society had its origin in the month of October, 1831, in a meeting of Churchmen, called to take into consideration the religious destitution of the poor of our city, and the inadequacy of our parochial churches to meet their wants. It was organized as a Church Society, the Bishop being ex-officio President, and was immediately after recognised and appointed by the Convention of the Diocese as its agent to manage the missionary concerns of the city and county of New York. On the 9th April, 1833, it received its charter from the Legislature of the state, by which the objects of the Society are declared to be, "to provide by building, purchasing, hiring, or otherwise, so many churches at different points in the city of New York as they may deem proper, in which churches the seats shall be free; and to provide suitable clergymen to act as missionaries in the said churches."

The Society had at this time already begun its labors. Immediately after its organization a building had been purchased in Vandewater street, and consecrated under the name of the Mission Church of the Holy Evangelists; being not only the first of the Society so devoted, but also of the Protestant Episcopal Church in the United States. Through the energetic labors of its missionary, the Rev. Benjamin C. Cutler, this church was soon filled with the necessitous poor—with strangers, clerks, and apprentices, and a few zealous members of other churches, who sought in this neglected field of labor room for their Christian benevolence. The Rev. Ezra B. Kellogg is the Society's present missionary in this church. In February, 1833, an additional station was adopted, comprehending the north-east section of the city; and on the 26th of August following, the corner-stone was laid of its second mission church, under the title of the Epiphany: this is in Stanton street, near Essex. To the charge of this station the Rev. Lot Jones was immediately and unanimously appointed, and the mission has ever since continued to enjoy the benefit of his devoted and influential services. The blessing that thus openly rested upon their labors the Board justly felt as a call upon them to go forward in their work of Christian charity; and accordingly they proceeded in the course of the following year to organize a third station, comprising the corresponding north-west section of the city, and the Rev. Ezra B. Kellogg was soon after appointed its missionary. The object of the Board was here, as in the former station, the speedy erection of a Mission Church as a point of concentration for its labors. Want of funds, however, precluding immediate action in this matter, a subsidiary scheme of missionary labor was adopted, viz., that of supporting the ministrations of the Church in hired rooms, at different points in the station, and organizing Sunday and infant schools wherever teachers could be found. It is from this plan of operations, and the support of this station, that the Board has now been forced recently and very unwillingly to recede, driven to the measure by the pressure of absolute necessity. Such is a rapid outline of the past labors of a society that now appeals to Churchmen for support.

Imperfect in original

2. THE PRESENT CONDITION AND STATISTICS OF THE STATIONS.

*First Mission Station—Church of the Holy Evangelists, Vandewater street.*

The report is from the late missionary, Rev. Alexander Fraser, and gives the following summary of its condition at the period of his recent separation from it.

| | |
|---|---|
| Communicants—number added since last June, | 58 |
| Withdrawn, | 15 |
| Removed, | 7 |
| Suspended, | 1 |
| Present number, | 92 |
| Baptisms, (adults 6, infants 57,) | 63 |
| Confirmed, | 17 |
| Marriages, | 19 |
| Funerals, | 6 |
| Sunday school—number of scholars, 326, increase, | 243 |
| Average attendants, 120, increase, | 90 |
| Number of teachers, 25, increase, | 17 |

ALEXANDER FRASER.

April 25th, 1837.

(*To be continued.*)

## COMMUNICATIONS.

Selected for the Churchman.

### EXTRACTS.—NO. IV.

Where the light is darkness judgments do but increase that darkness.—*Sargeant.*

Vanity of vanities, says the preacher, all is vanity! Whatsoever things we have, whatsoever things we see, serve but to remind us that here below we have no abiding-place. The dearest ties of domestic affection are untimely riven asunder; the warmest and most closely interwoven friendships break, fade, and vanish; riches make to themselves wings and flee we know not whither. In life wave follows wave, and the one leaves an impress but to be effaced by the next. Oh, then, be persuaded in time; lay not up treasures on earth; expect not rest for either the mind or the affections till your soul is fixed where true joys alone are to be found—on the rock of the LORD. Such is the will, such is the mercy of GOD.—*Watson.*

A rich nation is always an industrious nation; and almost always more industrious than a poor one.—*Whately.*

The number of those who believe in a system already established in the world, does not in the least add to its credibility; but the number of those who doubt of it has a tendency to diminish it.—*Fontenelle.*

As the air and manner of a gentleman can be acquired only by living in the best society, so grace in composition must be attained by an habitual acquaintance with classical writers. It is indeed necessary for our information that we should peruse occasionally many books which have no merit in point of expression; but I believe it to be extremely useful to all literary men, to counteract the effect of this miscellaneous reading, by maintaining a constant and familiar acquaintance with a few of the most faultless models which the language affords.

*Stewart.*

The discoveries of *new* truths is what we chiefly admire in an original genius.—*Ibid.*

While the Christian continues steadfast in prayer, with not only his hands but his heart raised to heaven, and fixed there, the spiritual enemies of his soul—lust, love of the world, and such like—are kept at bay or conquered. But as soon as his hands drop, as soon as he ceases to be prayerful, they crowd around him, overpower him, and beat him to the ground. And as he is, from the natural weakness of his faith, unable at all times to bear himself up, his relations and his friends ought to be constantly praying for him; that as Moses' brethren, Aaron and Hur, supported his hands when he could no longer do so himself, so may Christian friends support each other in times of lukewarmness or worldly prosperity.—*Scott.*

It is too obvious to be mentioned how much that religious and sacred attention which is due to truth and to the important question, what is the rule of life, is lost out of the world. The great number of books and papers of amusement, which of one kind or another daily come in one's way have in part occasioned, and most perfectly fall in with and humor this idle way of reading and considering things. By this means time even in solitude is happily got rid of without the pain of attention; neither is any part of it more put to the account of idleness; one can scarcely forbear saying, is spent with less thought than great part of that which is spent in reading.—*Butler.*

For grossly do you delude yourselves that make your hearts dens of pride, filthy lust, malice, and envy, and thousands of vanities, and yet think to find a corner in them to lodge CHRIST too. Truly, you would both straiten him in room, and give him very bad neighbors. No, they that think not a whole heart too little for him shall never enjoy him at all.

*Leighton.*

I charge you all, in the name of CHRIST, that you do not entertain godless prejudices against the people of GOD. Let not your ears be opened to, nor your hearts close with, the calumnies and lies that may be flying abroad of them and their practices, much less open your mouths against them, or let any disgraceful word be heard from you. And when you meet with undeniable real frailties, know the *law of love* and practise it. Think "this is blameworthy, yet let me not turn it to the reproach of these persons, who, notwithstanding, may be sincere, much less to the reproach of other persons professing religion, and then cast it upon religion itself.—*Ibid.*

Many afflictions will not cloud and obstruct spiritual joy so much as one sin: therefore if you would walk cheerfully, be most careful to walk holy. All the winds about the earth make not an earthquake, but that within its bowels.—*Ibid.*

We take a very limited view indeed of education, if we confine it entirely or chiefly to the acquisition of knowledge, or even to the culture of the intellectual powers. That system is deficient in its most essential part, which does not carry on along with these a careful and habitual culture and regulation of the passions and emotions of the young; their attachments and antipathies, their hopes and fears, their joys and sorrows; the cultivation of the social and benevolent affections; the habit of repressing selfishness and bearing inconveniences and disappointments without murmuring;—a disposition to candor and ingenuousness, and a sacred regard to truth.—*Abercrombie.*

Why should we so desire to live, why be afraid of death? What Christian man will not be glad of such an exchange? What loving child will not heartily covet deliverance from the misery, bondage, and tyranny of this world, and to dwell with his most merciful Father in heaven? Oh, blindness! what cause have we, I pray you, to hate death, by whose means we are made of bondmen free, of strangers home-dwellers, of beasts like unto angels?—*Hugh.*

We are so much given to love and to flatter ourselves, and so blinded with carnal affections, that we can perceive no fault in ourselves; and therefore it is a thing very requisite and necessary for us, to pray all, with one heart and mind to GOD, to give us a heavenly light and knowledge of our own miseries and calamities; that we may see them and acknowledge them truly before him.—*Catharine Parr.*

W. V.

For the Churchman.

### ORIGINAL ANECDOTES OF BISHOP RAVENSCROFT.

Formerly, in North Carolina, the pulpit was mounted upon wheels, so that it could be drawn aside, as convenience required:

As the floors of the churches were mostly inclined, it was customary to stop the wheels by putting stones or wood under them, in the same manner as under the wheels of carriages.

One Sunday, as the bishop was in a very animated part of his sermon, and unusually energetic in his motions, the stones happened to slip away, and the pulpit-chariot, "instinct with life," rolled down the whole length of the aisle, bearing the bishop on, as an ancient conqueror in his triumphal car. He was, however, not at all intimidated; he continued his sermon during his *passage* through the church, and just concluded as he arrived, with a tremendous shock, at the other end.

No one was more faithful or exhibited more scrupulous reverence to the duties of the Church, than Bishop Ravenscroft. Nothing was more striking than the solemn air of this man of GOD, as he performed the services of the sanctuary. But among his friends in private he was exceedingly social and cheerful.

As a party of four or five of his most intimate friends were in company with him, he betted in a jocose manner with one of them, that if he would mount a table that was standing by, after repeating a magic word seven times, he could make him dismount. His friend accepted the challenge and ascended the table amid the laughter of the whole company. The bishop put on as long a face as he could command and began with the incantation; he had already repeated *the word* seven times, still no effect had been produced—when suddenly grasping the arms of his companions, he cried out, laughing heartily, "Come, gentlemen! gentlemen! to dinner! to dinner!" leaving behind his friend standing on the table, who, however, before they had cleared the room, did not fail to come down from his elevation.

If ever the truths of the Gospel could derive confirmation from being uttered by mortal lips, it was when they were proclaimed by this good old venerable bishop. He had the most marked countenance that ever I saw—every lineament was expressive of decision and firmness. He would look from the pulpit upon those below him, as though he saw through their hearts and read their thoughts. There was a simple and commanding majesty, that made the sinner quail at his glance. Were I to imagine the person of Moses before the King of Egypt, the likeness would approach, most of any body I know, to the person of Bishop Ravenscroft.

Such an idea I formed of him, when I first heard him preach in Elizabeth City, N. C.—His text was in the affecting words of Paul. "Ye shall see my face no more." And verily every one, who looked upon his venerable head, whitened by the snows of so many winters and heard his trembling voice, thought, indeed, that they "should see his face no more,"—they wept sore, and when the good bishop had come down into the chancel, the whole congregation flocked around him, imploring his parting blessing. How well I remember the tone of that voice, now hushed in death—that beam of affectionate love that glanced from his eye—that heavenly sweetness and angelic earnestness of his countenance, as raising his hands over the crowd, he pronounced in broken accents, "My dearly beloved brethren, GOD bless you all, I say, GOD bless you all." CAROLINIAN.

For the Churchman.

### UNITY OF THE CHURCH.

*Mr. Editor,*—I was pleased to see the following paragraph, in the New York Observer of September 30th, and am happy in being able to point the writer to the very able and eloquent sermon of the Rev. Dr. Jarvis, before the Board of Missions, in June, 1836. I presume he will find it just what the worthy missionary needs.—The paragraph in the Observer is as follows:

*Worthy of consideration.*—A long-tried and devoted missionary in India, suggests that a *premium* might be usefully offered, for a tract on, *the oneness and holiness of the Church*, from John xvii. 21, "That they may all be one; as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me."

From the Christian Witness.

### PROVIDENCE.

When you behold one of the choristers of heaven sitting upon a naked bush, amidst the darkness and desolation of winter, might you not address it in some such manner as the following? Sweet bird, how cheerfully dost thou sit and sing, and yet knowest not where thou art, nor where thou shalt make thy next meal, and at night, must shroud thyself in the bush for lodging, while the winds shall howl through it, and thy feathers shall be wet with rain, or covered with snow! How ought I to blush, who see before me such liberal provisions of my GOD and find myself sitting warm under my own roof, yet am ready to droop through a distrustful and unthankful dulness. Had I so little certainty of my support and shelter, how anxious and heartless should I be! How little disposed to make music for thee or for myself. Surely thou camest not hither without a Providence: GOD sent thee not so much to delight as to shame me out of my sullen unbelief, who, under far more apparent means of maintenance and protection, am less cheerful and confident.—Reason and faith, alas! alas! have not done for me what mere instinct does for thee; and want of foresight makes thee more merry, if not more happy, than the foresight of better things maketh me. Certainly, thy providence, O GOD, is not impaired by those superior powers thou hast given me; let not my greater helps hinder me from possessing a holy security, and comfortable reliance on thee. I never knew an earthly father take care of his fowls and neglect his children; and shall I suspect this of my heavenly Father.—*Bishop Hall.*

### AN ARGUMENT FOR BEING MARRIED IN CHURCH.

There is something very solemn in witnessing the ratification of a union that death alone can dissolve, when the individuals forming it are fully penetrated with the importance and the holiness of the duties they are undertaking.—Mary (no longer Mary Howard) preferred being married in the parish church to having the ceremonies performed at home. I ventured to ask her the reason yesterday when we were alone, and she told me that, having been baptized, confirmed, and having received the sacrament in that church, she wished to pledge her faith at the same altar. "My mother, too, sleeps there," added Mary, with a tear trembling in her eye, "and this is a strong inducement to me; it is as though it sanctified still more solemnly my marriage."—*Countess of Blessington's Victims of Society.*

Every word of GOD is pure; he is a *shield* unto them that put their trust in him.

# THE CHURCHMAN.

SATURDAY, OCTOBER 7, 1837.

### LETTER V.

*To the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.*

RT. REV. AND DEAR SIR,—I will bring these letters to a close by giving you the results of my observation upon the state of religion in the Church in Scotland.—The Presbyterian system of discipline is established by law in this part of the kingdom. This denomination is at present, as it has been for many years, much divided and subdivided. Though the ministers are all strictly obliged to sign an orthodox confession of faith, yet very many are Unitarians. Among the laymen Unitarianism extensively prevails, and is ably defended, as we all here well know, in the Edinburgh Review, a talented and highly-popular periodical.—The orthodox ministers, as they are called, are divided into old school and new school, much after the fashion of the same denomination in this country. Great complaints are openly made against the Establishment. It is charged with want of efficiency; great abuses and favoritism are said to exist in presenting ministers to congregations. I think the traveller in Scotland will notice the small number of meeting-houses in comparison to the population; great difficulty exists in effecting the division of parishes, the incumbents frequently refuse their assent, and without this it cannot be done. Great complaints were made of the want of more places of worship. Dr. Chalmers himself admits the existence of this great evil, and is striving to awaken a spirit of exertion; as yet he has effected but little.—Some of these complaints may be groundless. I honestly confess I was much disappointed with the state of the Scotch Establishment: the character of its ministry was far less evangelical, and its usefulness much less, than I had been led to suppose.

At the present time the Episcopal Church is tolerated in Scotland. At the very mention of the Episcopal Church of Scotland feelings of the deepest interest are excited in every member of our Church in these United States, who has any knowledge of our early history. To her are we indebted for the first Protestant Bishop that ever ministered on these western shores. It was my happiness to become acquainted with its truly venerable head, the Bishop of Edinburgh, and never shall I forget his kindness; and his affectionate inquiries in regard to the Church in America. From a late able charge published by him, I have learned some facts, which ought here to be made extensively known. "The latest instance of public religious persecution in the Christian world was that which the Episcopal Church in Scotland suffered from the Establishment of the country. I make the following extract from the charge. "That any religious community should have suffered in this country as our poor Church suffered during the last century, appears now almost incredible and unaccountable. . . The Acts of 1746 and 1748 did not profess to punish any overt acts of sedition or of treason, but proscribed in effect amongst us that system of religion which was established in the largest parts of the empire. An Episcopal clergyman was prohibited from officiating to more than four persons, besides his own family; and any peer or freeholder who attended such service twice in one year forfeited all his political privileges. The clergy were subjected to the penalty of six months' imprisonment for the first offence, and banishment for the second. In the register of the Rev. Mr. Erskine, who was the clergyman in the town of Mothill from 1734 to 1783, under date of 1750, there is this entry,—'With such excessive severity were the penal laws exacted *at this time*, that Andrew Moir having neglected to keep his appointment with me at my own house this morning, and following me to Lord Rollo's house of Duncurb, we could not take his child into a house, but I was obliged to go under the cover of the trees in one of Lord Rollo's parks, to prevent our being discovered, and baptize the child there.'" Notwithstanding all this persecution, even to this late date, the Church of Scotland continued to increase and flourish. While heresy and schism has abounded around, the true Church has continued faithful to her trust.

We have, Right Rev. and dear Sir, a bright example before us, when we learn from the following extracts from the same charge what were the means, under GOD, by which this Church maintained its character for purity of doctrine. "During this time, (of persecution) there was no prescribed confession, nor any formal subscription; a strict attention was paid to the ancient landmarks which guard the essentials of the Christian faith. In particular, the sacraments, with which the most essential truths of the Gospel, historical and doctrinal, are necessarily associated, were regarded with peculiar reverence, not as formal ceremonies, but as sacred symbols of substantial truth, as outward and visible signs of that inward and spiritual grace which is indispensably necessary in the commencement and in the conduct of the Christian life.—In like manner, the constitution, faith, and customs of the Church in the purest times of primitive Christianity were held in peculiar estimation, the rather in that our condition was supposed to resemble theirs more than of any other Church in the world." Again, to the salutary influence of the liturgy I attribute, under GOD, that happy uniformity in the faith, and that steady adherence to gospel truth, which distinguish our humble communion, when contrasted with the lamentable deviations among the descendants of the Puritans in England, and Ireland, and *elsewhere*, during the same period.

Thus persecuted and thus preserved, I cannot refrain from calling you to notice, Right Rev. and dear Sir, the spirit manifested by this Church toward her persecutors, as shown by the following extracts from this charge to the clergy, by its truly Christian head and representative. Is it the language of David, "Reward them, O LORD, sevenfold into their bosom?" Oh, no, says he, "The ministers of the Establishment are most respectable in their conduct, and assiduous in their duty."

The Episcopalians of Scotland are taxed to support the Presbyterian ministers, and are obliged to pay their own clergy beside. On this subject what says our Christian bishop? "I am in no respect personally interested in the question of endowments in any part of the empire; but I must say, even with respect to Edinburgh, which is a peculiar case, that I much lament the spirit in which the tax, by which the *Established clergy* here are paid, is now so generally opposed. They are beyond all question the legal possessors of the property which they enjoy, for which they make a much more important return than any other possessors of property in the country." The spirit which pervades this charge is that which obtains throughout the Church, and I could not help contrasting it with that noisy declamation and unceasing strife which, on this subject, so continually occupies the Dissenters in England and Ireland. Truly, our brethren in Scotland have set us a bright example to "submit ourselves to every ordinance of man for the LORD's sake." The Church is now on the increase, especially since the penal laws have been repealed, and I am told a very great proportion of the nobility and gentry in the kingdom submit to its authority; we shall both, I am sure, unite in praying for her continued peace and prosperity.

I consider that I have enjoyed a very great privilege thus to learn and know for myself what is the state of the Church of CHRIST in the land of our ancestors. However infidels may boast, and dissenters and sectaries may seem to triumph, the Church stands secure—its foundations are laid broad and deep upon a rock; and, on the whole, it continues to be, what indeed it always has been—the brightest star in the Messiah's diadem.

It was not my design, Right Rev. and dear Sir, in these letters, to draw any comparison between our branch of the Church in these United States and any other. I shall be pardoned, however, by those who here or elsewhere think differently from me, for saying, I have seen nothing that weakens my attachment to our own branch of the primitive, catholic, and apostolic Church. If we suffer some inconvenience from want of endowment by the civil government, we have many more counterbalancing advantages. GOD grant that we may never live to see, in our own happy land, any connexion whatever between Church and State. "The friendship of the world is enmity with GOD;" "My kingdom," says the Saviour, "is not of this world."

I am, Rt. Rev. and dear Sir,  
Very truly yours,  
EVAN M. JOHNSON.

INDIANA.—We have had of late frequent and strong representations from the most respected sources, of the great need of missionary labor which is felt in Indiana. This state is said to be a noble field for our Church, provided we can send thither missionaries.—The few laborers who are there are doing well, and have encouraging prospects. But the supply is as nothing compared with the demand. Clergymen are exceedingly wanted at Logansport, Michigan City, Mishawaka, and South Bend, Lima, Fort Wayne, and Vincennes. Notwithstanding all that has been said and done, our Church seems comparatively dormant. We complain of the times; but "the times," says a correspondent from that state, "have not enervated the Presbyterians, who are as active as ever.—Their marshalled hosts are pouring in from every quarter, with a zeal and devotedness which do them honor. *Their churches are rising up in every village, and they have now in existence or contemplation five colleges.*" And yet our Missionary Bishop, who enjoys, as he has well deserved, the respect and confidence of the entire Church, has been made to tremble for months past, lest before he has obtained seven missionaries in this important state their salaries might be taken away or reduced. We understand that Bishop Kemper lately asked for aid from the Church Building Society, and received for answer, "The Society no longer exists!" We know that he has repeatedly and earnestly solicited aid for the support of a theological professor in this state, that the youths of the country might be trained to the ministry; but we are mortified to learn that *not the slightest aid has been afforded.* And is it indeed thus, that after the halo of glory which the last General Convention is thought to have shed around the Church, we must abandon the chief field of her Domestic Missionary operations to those who never boast of their primitive institutions, and whom we believe to be in error? Most certainly we are bound, not more from piety than in honor and consistency, to redeem the pledges that we have given. It is absurd to place a bishop in Indiana without enabling him to discharge the duties of a bishop. We should send him the professors and the ministers for which he asks, and aid him with the necessary funds for the erection of churches. Above all, it is of the last importance that our missionary establishments should possess an unquestioned character for stability, and not be subjected to temporary fluctuations. We hope these facts and considerations may lead to an increase of the contributions to the Domestic Committee.

Dans la Normandie, un evenement fort extraordinaire vient d'avoir lieu. Les habitants de la commune de Siouville, a la suite d'une contestation avec l'eveque de Coutances, se sont tous convertis au Protestantisme, et on dit que les habitants de la commune de Sainte-Croix-de-la-Hogue sont tous disposes a suivre l'exemple de leurs voisins de Siouville. Nous ignorons la nature de cette contestation, mais nous voyons que le Courier Francais blame fortement l'eveque a qui il reproche do n'avoir voulu satisfaire ni aux vœux, ni aux representations des habitants de la commune. Les journaux legitimistes gemissent profondement sur des faits d'une si haute gravite, et ils voient la un des fruits du marriage du Duc d'Orleans avec une princesse de la religion Reformee.

*Courier des Etats Unis.*

A very extraordinary event has recently occurred in Normandy. The inhabitants of the *commune* of Siouville, after a dispute with the Bishop of Coutances, have embraced the Protestant faith; and the inhabitants of Sainte-Croix-de-la-Hogue are disposed, as is said, to follow the example of their neighbors of Siouville. We are not informed of the nature of the dispute, but we see that the *Courier Francais* severely blames the Bishop, and reproaches him with an unwillingness to defer to the wishes and representations of the inhabitants of the commune. The legitimist journals are plunged in grief at events of such magnitude, and discover in them one of the fruits of the marriage of the Duke of Orleans with a princess of the Reformed religion.

EXTRACT OF A LETTER FROM MRS. BENTON,

"*Cania, Crete, March 27, 1837.*

"There are three distinct sects nearly equal in number, who are as ignorant of our country, manners, and language, as if we had come from the moon—for this Island being connected with the Pachalic of Egypt has been shut out from the knowledge which has reached almost every other part of the world. The Jews, Turks, and Greeks, inhabit this city in nearly equal proportions, but it is only among the Greeks we can expect to labor with any advantage, and yet it is only there in which there is any danger—for the Turks as masters here are exceedingly jealous of any improvement. We have already been advised by Mons. Capperal, the principal officer of the Pacha, to be very quiet and cautious in our proceedings; for though the Pacha has expressed himself very well pleased with our endeavors, yet it is as Americans only he is willing we should open a school—not as connected with the school at Athens, for fear we may be emissaries for the Greek government. The Pacha spends a part of the year in Cania and the other part in Candia; he is expected here in about two weeks, when we shall see him of course—he is universally liked, and for his mildness of character the Turks call him John Pacha, by which they mean Christian Pacha, as he has always shown himself unwilling to shed blood, and perfectly impartial between the Turks and Greeks.—We have not yet decided upon a house—we removed from the vessel into one occupied by Mr. Gaspary, one of our friends here, who is exerting himself to get us a suitable dwelling. The difficulty here is, that the houses are all old Venetian or Turkish buildings, and a person taking one must take it for a certain time, pay all the rent in advance, and then repair, alter, and fit up the house all at his own expense. The rents are not what we would call high in New York, but the repairs are generally enormous. We shall probably have to pay $120 a year for a large old house, and before it is habitable lay out $150 or $200 in repairs. It would be much better, if we only had the money, to buy an old building, and make a regular American house of it, but ah me! our means are scanty. We have been at a great expense in getting here, and providing ourselves with a few things absolutely necessary to keep house with. Our board in Athens was dear, and we were also behindhand, as our voyage was so much more expensive than we anticipated—but I trust that our friends will not forget us, and that the protecting hand of Providence will carry us safely through all our trials and troubles."

TRINITY CHURCH, FREDONIA.—We have been informed that the sermon which called forth the strictures of the Van Buren Times was preached by the Rev. Mr. Smith, Rector of Trinity Church, Fredonia. To those who know Mr. Smith, it is hardly necessary to add, that the opinion which we expressed at the time was correct, and that the sermon was no way intended as a political sermon, and was exposed to censure only in consequence of a misapprehension of the tenor of it. In justice to Mr. Smith, it should be added, that no clergyman can keep himself more aloof from the political and party strifes of the day, or could be more reluctant to obtrude his political opinions from the pulpit.

THE TWENTY-SECOND CANON.—As we have this day recorded in our paper an ordination under the Twenty-second Canon, we feel bound to express a dissent from the construction of the canon involved in the record of the ordination, lest by silence we might seem to acquiesce in its correctness. To us it appears that the power of a bishop to confer orders is, either expressly or by fair implication, so far limited by the Twenty-second Canon, that he cannot ordain any person under it, except it be *for*, and at the request of some particular church, or congregation, Episcopal itself, but destitute of a bishop. The canon is here subjoined:—

*Of Clergymen Ordained for Foreign Parts.*

No bishop of this Church shall ordain any person to officiate in any congregation or church destitute of a bishop, situated without the jurisdiction of these United States, until the usual testimony from the Standing Committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this Church. And should any such clergyman so ordained wish to settle in any congregation of this Church, he must obtain a special license therefor from the Bishop, and officiate as a probationer for at least one year.

RUBRICS.—The term *rubrics*, (from the latin *ruber*, signifying *red*,) as is well known, was originally given to the directions in the Prayer-book for the use of the various parts of the service, from the circumstance of their being formerly printed in *red* ink. For these two hundred years past, however, the term has been a practical misnomer: the *rubrics* have been *nigrics*; and while the irregular members of the Church have disregarded them, even her best friends have by a tacit agreement, permitted them to be cast into a *darker* shade than their authors ever contemplated—We are happy to learn that the rubrics are at length to be restored to the rights of which they have been so long and unjustly deprived; the Rev. Dr. Bayard, of this city, having projected an edition of the Prayer-book, in which they are to be printed as they originally were, in *red* ink. We have seen a specimen sheet, and admire its appearance, and are confident that Dr. Bayard has, in this instance, performed an acceptable service to the lovers of ecclesiastical antiquity.—We understand that the edition will speedily be published by the Bible and Common Prayer-book Society.

CLERICAL CHANGES.—The Rev. George Fiske, late a presbyter, and the Rev. Ethan Allen, late a deacon of this Diocese, having taken letters of dismission, the former to the jurisdiction of the Missionary Bishop for Missouri and Indiana, and the latter to the Diocese of Massachusetts, and been respectively received, have changed accordingly their canonical residence, as also has the Rev. C. A. Foster, deacon, who has removed *into* this Diocese with a letter of dismission from the Bishop of Tennessee, and been here received. Mr. Foster is the minister of Trinity Church, Fishkill, Dutchess county.

The Rev. William Morris has been regularly chosen rector of the Church of the Redemption at Williamsburg, Kng's county.

The Rev. Richard Cox has been unanimously called to the rectorship of St. John's Church, Troy, N. Y., and has accepted the same.

The Rev. Calvin Colton has been unanimously elected to the rectorship of the Church of the Messiah, in this city, and signified to the Bishop his acceptance of the call.

INSTITUTION.—The institution of the Rev. William Richmond into the rectorship of Zion Church, in this city, by the Bishop of the Diocese, will take place to-morrow morning.

EPISCOPAL VISITATION.—The Bishop has added *Delhi*, *Hobart*, and *Poughkeepsie* to his appointments for visitation.

CONVENTION.—The Convention of this Diocese, met on Thursday, the 5th inst. A further account of its transactions will appear in our next.

TO CORRESPONDENTS.—We think there is no reason for directing public attention any longer to the subject of ****'s opening remarks. The writer has our best thanks for the sentiments which he expresses, but they are such as it hardly becomes us to insert even from so prudent a correspondent. The "assault" of which he speaks is a trifle.

"Neomisos" and the continuation of Xavier in our next.

"A. C. M." will find in the post-office a reply to a communication addressed to the Secretary and General Agent of the Foreign Committee of the Board of Missions.

### REPORT OF THE "FEMALE EDUCATION AND MISSIONARY ASSOCIATION" OF ST. LUKE'S CHURCH, NEW YORK.

In presenting the following report of their proceedings, the Board of Managers of the Female Education and Missionary Association of St. Luke's Church, desire to render most hearty thanks to ALMIGHTY GOD, for the measure of success with which he has blessed their feeble efforts. If, in any way, these efforts may have contributed to promote the holy cause for the advancement of which the Society was formed, and if the great Head of the Church has been pleased to own and to bless their exertions, they would ascribe all the praise to his name, and would adopt the language of the Psalmist, 'Not unto us, O LORD, not unto us, but unto thy name give the glory!'

In consequence of the absence of the rector at the last Anniversary of the Society, no public statement was, at that time, made of the condition of its funds. It becomes necessary therefore, in the present report, to give a brief account of the receipts and expenditures of the Association, from September 1835 (which was the date of the last report) down to the present time. During the year which terminated in September, 1836, the *receipts* were as follows:—By subscriptions and donations, $110 25; by the *private* sale of articles, $88 04; by the *public* sale of articles, $249 46; making a total of $44 775. The expenditures during the same year were as follow: For materials and other expenses, $108 44; paid over to the Parent Society, $327 00; making a total of $435 44.

It will be perceived that the sum realized at this time from the public sale of articles ($249) was unusually small, but when it is remembered that the desolating scourge of *fire* had, then, just ceased its work of ruin, after having laid in ashes the wealth of hundreds of our citizens, the circumstance will excite no surprise.

From September 1836, to September 1837, the *receipts* have been as follows:

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| By subscriptions and donations, | $127 50 |
| Private sale of articles, | 88 46 |
| Articles sold at auction, | 528 58 |
| Advanced by the treasurer, | 22 71 |
| Making a total of | $767 25 |

There has been expended for the purchase of materials, $179,56; and the sum of $600 has at different times been paid over to the Treasurer of the Parent Society. In view, then, of the results which the labors of this year have produced, the Board of Managers consider that they have abundant reason for devout thankfulness. They are, however, well aware that the prosperity of the Association is to be tested, not so much by the amount of *money*, which it is enabled to pour into the treasury of the LORD, as by the degree of zeal which its members manifest in the promotion of the great object to which that money is devoted. It affords them, therefore, very great satisfaction to be able to say, that in this *latter* respect also they are not left without causes of gratitude. While, doubtless, on the part of the members generally, there is much room for improvement, yet, instances are not wanting of very great devotedness to the interests of the Association. As an exemplification of this fact, it will not be inconsistent with the object of this report, to make particular mention of *one*, who was for a long period a member of the Society, and zealously attached to its interests, and who, since the last Anniversary, has been called to 'rest from her labors.' The Managers are the more ready to make this public mention of the name of the late Miss Caroline Thomas, because they are thus enabled to offer a sincere tribute of respect to the memory of *one* who, as a member of their own Board, co-operated so zealously with them in their 'work and labor of love.' Interested as she was, in *every* undertaking which had for its object the spread of the Redeemer's kingdom, Miss Thomas still felt her warmest affections were enlisted for the *peculiar* interests of *this* Association. For many years, she contributed to the utmost of her ability to the furtherance of its objects, and having loved its cause, while she lived, she 'loved it unto the end.' For while upon her death-bed, she directed a sum of money to be appropriated to its treasury. By the example which she has thus placed before her fellow-members, of devotion to the cause of CHRIST and zeal for the interests of his kingdom, may we not indeed say 'She being dead, yet speaketh.'

And, surely, the degree of importance which may justly be attached to the peculiar object of this Society, is amply sufficient to call forth the most ardent zeal and energy in its promotion.—For what is that object? It is, to furnish the means of education to pious young men, who, with talents evidently fitting them for the sacred office, and with souls eagerly thirsting for the blessed privilege of exercising it, are yet held back from its attainment by the chilling grasp of poverty. Such are the immediate subjects of this Society's munificence, but, at the same time, it looks through *them*, to the *ultimate* good which *their* exertions may be the means of effecting. So that, in fine, its object commencing with the benevolent design of affording *individual* assistance, merges at length into the all-absorbing cause of CHRIST and his Gospel. It proposes to itself no higher aim than to render its feeble assistance to the great work of hastening the approach of that glorious period when 'the kingdoms of this world shall become the kingdoms of the LORD and of his CHRIST,' and the 'knowledge of the LORD shall cover the earth as the waters cover the sea.'

In conclusion, the Board of Managers would earnestly direct their appeal to the members of the congregation, generally, to aid them in the promotion of this great cause. It is indeed the cause of GOD, and he will assuredly bring it to a triumphant fulfilment, but in accomplishing this mighty work he condescends to make use of the feeble instrumentality of man. And all who engage themselves in his service have the satisfaction of knowing that he will not despise the *puniest* effort which is dictated by the spirit of love to him. With these considerations, the Managers, commend the interests of their Association to the assistance, the co-operation, and the prayers of the congregation.

All which is respectfully submitted.

*September 20th, 1837.*

## INTELLIGENCE.

*Episcopal Acts by the Bishop of this Diocese.*—*Putnam county.*—Tuesday, September 26, confirmed 4 in St. Philip's Church, Philipstown.

*Westchester county.*—Festival of St. Michael and All Angels, Friday, September 29, confirmed 7 in St. Paul's Church, Sing Sing.

Saturday, September 30, consecrated Christ Church, Tarrytown. The instrument of donation was presented to the Bishop, in behalf of the Vestry, by Mr. Nathaniel B. Holmes, senior warden, and read by the rector, the Rev. William Creighton, D. D. The sentence of consecration was read by the Rev. Peter S. Chauncey, rector of Christ Church, Rye, and the morning prayer by the Rev. William Berrian, D. D., rector of Trinity Church, in the city of New York, assisted by the Rev. Alexander H. Crosby, rector of S. John's Church, Philipsburg, who read the lessons; and the sermon preached by the Bishop.

Nineteenth Sunday after Trinity, October 1, in the morning confirmed 3 in Zion Church, Greenburgh.

In the afternoon confirmed 3 in Christ Church, Tarrytown.

### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twenty-first Sunday after Trinity, October 15, Johnstown, *Montgomery county*, consecration, A. M., confirmation P. M. Tuesday, 17, Little Falls, *Herkimer county*, ordination A. M., confirmation P. M. Thursday, 19, *City of Utica*, ordination, A M., confirmation, P. M. Friday, 20, New Hartford, *Oneida county*, ordination, A. M., confirmation, P. M

Twenty-second Sunday after Trinity, October 22, Louisville, *Otsego county*. 23, Gilbertsville, ordination A. M., confirmation P. M. Wednesday, 25, Delhi, *Delaware county*, ordination A. M., confirmation P. M. 26, Hobart.

Twenty-third Sunday after Trinity, October 29, St. Paul's Church, Poughkeepsie, *Dutchess county*, institution A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

*Diocese of New Jersey.*—On Tuesday, September 26, in Trinity Church, Newark, Bishop Doane admitted Mr. Joseph Wolff to the order of deacons. Morning prayers were read by the Rev. Dr. Chapman, rector of Grace Church, and the Rev. Mr. Henderson, rector of Trinity Church; the candidate was presented by the Rev. Dr. Whittingham, Professor of Ecclesiastical History in the General Theological Seminary; the sermon was preached and the holy communion administered by the Bishop, assisted by the Rev. Mr. Henderson. There were present the Rev. Dr. Bayard, the Rev. Messrs. Van Ingen, Fraser, Cooke, Cox, Pynching, of the Diocese of New York, and the Rev. Messrs. Davies, Tanser, Ford, Prescott, Williams and Ogilby.

Mr. Wolff is ordained "for Foreign Parts," under the twenty-second Canon, which dispenses with the usual probation, unless the person so ordained should desire to settle in any congregation of this Church. He is waiting for a passage for Mogadore, designing to continue his researches among the Jews of Africa. Though the Rev. Mr. Wolff will spend his time as heretofore in foreign parts, he will retain his connexion with the diocese of New Jersey, and be responsible to the bishop.—*The Missionary.*

*Ohio Convention.*—The Annual Convention of the Protestant Episcopal Church in Ohio was held in Columbus on Thursday, Friday, and Saturday of the last week. The weather for some days previous to the Convention and during the session was excellent. There were present of the clergy of the diocese, the Bishop and 28 presbyters and deacons who were entitled to seats, and 4 clergymen who were not entitled to seats, besides the Secretary of the General Do-

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mestic and Foreign Missionary Society, and the Special Agent of the General Protestant Episcopal Sunday School Union. Thirty-nine lay delegates represented the several parishes in the diocese. The Convention assembled at Trinity Church, on Thursday morning, (the 14th Sept.) Morning prayer was read by the Rev. Chauncey Colton, D. D., and the ante-communion service by the Bishop. The convention sermon was preached by the Rev. Wm A. Smallwood, rector of St. James' Church, Zanesville, from 2 Cor. ii. 15, and iii. 5—"*Who is sufficient for these things?—Our sufficiency is of* GOD." This discourse was listened to with the deepest interest by a large and respectable congregation. It contained the most weighty truths on the qualifications for the Christian ministry, and particularly on the necessity of GOD's special grace to render that ministry effective, clothed in language remarkably clear and perspicuous, and was delivered in a very forcible and impressive manner. We hope it may be published. The business of the Convention was conducted throughout with the most perfect harmony and great unanimity of sentiment. The parochial reports exhibited an encouraging increase in the number, zeal, and spirituality of our churches during the past year. All the religious services of the Convention were well attended, and produced, we hope and trust, a deep and permanent impression.

On Friday afternoon the Rev. Mr. Staunton, Agent of the General Protestant Episcopal Sunday School Union, addressed the Convention, by invitation, on the claims of that society upon the support of our Church. On the evening of the previous day, the Rev. Mr Carder, Secretary of the Domestic Committee of the Domestic and Foreign Missionary Society, preached before the Convention. He was followed by Bishop McIlvaine, in a powerful appeal in behalf of that institution, after which, although no collection had been expected, contributions and subscriptions, to the amount of $260, were raised for the support of a missionary, (a graduate of the Theological Seminary of this Diocese,) in the Diocese of Illinois for one year. On Saturday evening the Bishop administered the ordinance of confirmation to nine persons, members of the parish of Trinity Church, Columbus. On Sunday morning divine service was held at the same place. Morning prayer was read by Rev. Mr. Muenscher, and a sermon preached by the bishop of the diocese; after which two deacons, viz., the Rev. Thomas H. Quinan, and the Rev. Anson Clark were advanced to the order of the priesthood, and six candidates were admitted to the order of deacons, viz., Alfred Blake, Norman Badger, John Sellwood, Thomas B. Fairchild, Richard Gray, and —— Halsey. Three of these were graduates of the Theological Seminary of this Diocese, and two have also been connected with that institution. The last is from the Theological Seminary in the Diocese of Kentucky. The candidates for Deacons' Orders were presented by Rev. Dr. Sparrow, and tho sefor Priests' Orders by the Rev. Mr. Wing. The litany was read by the Rev. Mr. McElroy, rector of St. Peter's Church, Delaware, and the communion administered by the Bishop, assisted by the Rev. Dr. Sparrow and Rev. Mr. McElroy. At night the Bishop preached a sermon in behalf of our diocesan education and missionary operations, after which a collection was taken up amounting to about $90. Public service being ended, the Bishop assembled the clergy and lay members of the Convention around him, and gave them a word of most solemn and appropriate exhortation, concluded with a fervent prayer and the Episcopal benediction. In conclusion we must be permitted to say, that we have never attended a Convention of our Church, either in this or any other diocese, characterized in an equal degree by the exhibition of a truly Christian spirit. Not a word was spoken which was calculated in the slightest degree to disturb the harmony and Christian, fraternal feeling which universally prevailed.

*Gambier Observer.*

*Episcopal Visitation.*—A visitation of the clergy of the Archdeaconry of Kingston was held on Wednesday, the 6th ult., in St. George's Church at that town, by the Venerable Archdeacon Stuart, at which eighteen clergymen belonging to that archdeaconry were present.—Morning prayers were read by the Rev. J. Cochran, and the lessons by the Rev. A. F. Atkinson; after which a sermon from 1 Tim. iv. 13, was preached by the Rev. W. Macaulay, rector of Picton. After many valuable remarks which were confined chiefly to the duty of the clergy to "give themselves unto reading," a very beautiful allusion was made to that lamented event for which the Anglo-Canadian Church so sincerely mourns—the death of our late venerated and excellent Bishop. The allusion to the deceased prelate was very affecting and most eloquently expressed; nor was there less that was touching and impressive in the learned preacher's remarks upon the scarcity of spiritual laborers in this province, and in his appeal to the mothers in our Israel to consecrate their sons to the service of the altar.

We had solicited a copy of at least the concluding paragraphs of this valuable sermon for insertion in the "Church," as so ably following up the reflections which, in our last number, were directed to the same important subject; and we are not without the hope of being able to present it to our readers next week.

The public services of the day were concluded with an affectionate charge from the Archdeacon of Kingston; who, after congratulating the clergy upon the steady augmentation of their number—deplorably insufficient as that still is to meet the increasing demand for their services—and of the flocks which are intrusted to their care; and after dilating upon the reciprocal duties of the people in return for the services of their ministers, entered briefly into an illustration of the various points which constitute the awful responsibility of "a steward of the mysteries of GOD."

After the dismissal of the congregation, the clergy proceeded to the business to which, under the peculiar circumstances of the times, their attention was more particularly directed; and addresses of congratulation to her majesty, and of condolence to the queen dowager were agreed upon; as well as the opportunity embraced of transmitting an affectionate address to the Lord Bishop of Montreal.

Another address was also agreed upon to the queen's majesty, in which was pointed out the lamentable state of religious destitution existing in this province, and the necessity of a speedy settlement of the needlessly agitated question of the Clergy Reserves—the final adjustment of which, upon the only equitable and constitutional basis, could so soon afford the means of supplying the spiritual wants of this rising country.

These subjects of deliberation occupied the assembled clergy during the remainder of Wednesday and the whole of Thursday, and at the conclusion of the latter day divine service was again performed in St. George's Church. The prayers were read by the Rev. S. Givins, and the lessons by the Rev. E. J. Boswell; after which a very able and edifying sermon upon Christian unity was preached by the Rev. E. Denroche of Brockville.

It is not to be denied that the attention of the clergy present was directed, in some degree, to the rumors recently in circulation concerning what is stated to be the result of the Hon. Mr. Morris' mission to England; but in the absence of any specific data upon which to proceed, no definitive step was taken in resistance of what is reported to be the purport of the late despatch of her majesty's Colonial Secretary. Unhappily such documents from the Colonial Office have of late years been so marked by weakness and contradiction, that we shall be excused for any deviation from reverence of opinion or expression towards what is alleged to be the purport of the present despatch. This much we must be permitted to declare, that the members of the Church of England in this province, who constitute, it is believed, at least 150,000 souls out of the whole amount of the population, embracing too in their number by no means the least intelligent and least influential class of society, are not likely to yield a very placid acquiescence in the vacillating and contradictory sentiments of the Imperial Crown officers, which may be recorded to their detriment, or in the fluctuating and ill-based opinions of any temporary holder of office in Downing-street, expressed, as they so often are, merely to lull the troublesome clamors of the demagogue of the day,—until at least they shall be confirmed by the wisdom of Parliament and the assent of our most gracious queen.—*The Church.*

*Mr. Johnson's Letters.*—We are particularly happy to present the second of these letters to our readers, as it relates to a subject of more constant *harping* than almost any that we know—except just now, it may be, "the hard times." In a recent excursion to perform a little missionary duty, we were in a place where but a few Sundays before a preacher—of what denomination we do not recollect—entertained his hearers with a long harangue, consisting of violent abuse of those who did not speak his *shiboleth;* and among the objects of his venomous tirade, no one had a larger share of his fury than the Church of England, and consequently, the Protestant Episcopal Church of this country.—From the discourse of this man it would have appeared that the Church of England had never produced any thing but pollution, crime, and wretchedness—when the very English Bible over which he was railing he might never have seen but for the talent and piety of that Church. Why should he not have thought that neither his sect, nor yet the hundreds of sects that rose up when his did, could have put forth the energy of the Reformation? If the Church of England had not stood in the gap, where would have been the multiform exhibitions of error and schism now prevailing, and many of which this gentleman would consider as entitled to his daily anathema. It is proper to state here, in connection with the fact to which we have referred, that a brother preacher who followed him took great pains to correct what he regarded as a very erroneous expression of zeal. As the second letter of Mr. Johnson will find its way into the vicinity alluded to, we can only hope that his candor and accuracy will make an impression favorable to truth, and thus put a stop, in one place at least, to a species of slander, which of all calumny should have the strongest reprobation of the Christian.

*The (Utica) Gospel Messenger.*

*The Annual Commencement* of Columbia College was celebrated yesterday according to the order heretofore announced, in St. John's Chapel.

By a statute of the College, it is ordained that at the concluding examination in every year, there shall be in each class, a gold medal to the student of the best standing therein; and also to the student of the best standing in each department of study, a silver medal; and to the next best student in each department, a medal of bronze. But the student who receives the gold medal can receive no other. These honors are directed to be announced and conferred at the annual commencement.

Having stated this regulation the, President proceeded to deliver the medals

THE LATE SENIOR CLASS.

The Gold Medal, for the Student of the best general standing in his Class, to Samuel Blatchford.

1st. *In the Department of Constitutional Jurisprudence and International Law.*

1. The Silver Medal, to Charles Aldis.
2. The Bronze Medal, to Henry P. Fessenden.

2d. *In Political Economy.*

1. The Silver Medal, to Henry P. Fessenden.
2. The Bronze Medal, to S. H. Whitlock.

3d. *In Moral Philosophy.*

1. The Silver Medal, to Charles Aldis.
2. The Bronze Medal, to John Vanderbilt, jun.

4th. *In the Evidences of Christianity.*

1. The Silver Medal, to Nathaniel W. Chittenden.
2. The Bronze Medal, to Jesse A Spencer.

5th. *In English Composition.*

1. The Silver Medal, to Henry P. Fessenden.
2. The Bronze Medal, to John I. Tucker.

6th. *In the Greek Language.*

1. The Silver Medal, to Jesse A. Spencer.
2. The Bronze Medal, to Nathaniel W. Chittenden.

7th. *In Latin.*

1. The Silver Medal, to Charles Aldis.
2. The Bronze Medal, to Nath'l W. Chittenden.

8th. *In Grecian Literature.*

1. The Silver Medal, to David P. Thomas.
2. The Bronze Medal, to William S. Masterton.

9th. *In Philology.*

1. The Silver Medal, to Jesse A. Spencer.
2. The Bronze Medal, to Nath'l W. Chittenden.

10th. *In Archæology.*

1. The Silver Medal, to Nath'l W. Chittenden.
2. The Bronze Medal, to Henry P. Fessenden.

11th. *In Theoretic Mechanics.*

1. The Silver Medal, to Charles Aldis.
2. The Bronze Medal, to A. S. Wotherspoon.

12th. *In Practical Mechanics.*

1. The Silver Medal, to Nath'l W. Chittenden.
2. The Bronze Medal, to George S. Vancleef.

13th. *In Optics.*

1. The Silver Medal, to S. H. Whitlock.
2. The Bronze Medal, to John I. Tucker.

14th. *In Physical Astronomy.*

1. The Silver Medal, to Charles E. Shea.
2. The Bronze Medal, to Charles Aldis.

15th. *In the Integral Calculus.*

1. The Silver Medal, to Charles E. Shea.
2. The Bronze Medal, to S. H. Whitlock.

*New York American.*

From the Right Rev. Jackson Kemper, D. D.

*Terre Haute, Indiana, June 14, 1837.*

I have a gratifying letter from the Rev. Mr. Waldo. Journeying this way for his health, on his return to Rochester, N. Y., he remained a few days at Richmond, and in it and its neighborhood found about forty adult Episcopalians, many of whom had once been communicants. On the part of some, great solicitude was expressed to have the Church established among them. Will the Committee have the kindness to make this place a missionary station, including of course the immediate vicinity? It is one of the largest towns in the state, and was originally settled, I believe, by Quakers.

Of Vincennes I now entertain considerable hopes, and expect to arrive there to-morrow evening, in company with the Rev. Mr. Britton. In that place I hope to officiate next Sunday, and to visit my venerable friend, Mr. Langdon, and Washington, in Davless county, before I go to Evansville. On Sunday, the 25th, I intend, GOD willing, to be at Troy; the next Sunday at Madison, and the next at Lawrenceburgh. I have just returned from Crawfordsville, where I held, for two days, a convocation of the clergy of Indiana. Messrs. Johnson, Hoyt, and Britton were present. If our prospects are not brilliant, our faith is strong; and we trust, through Divine grace, to prove, in the course of a few years, that if Indiana was ever lost to the Church, SHE IS REGAINED.

On Thursday, the 7th inst., I laid the cornerstone of St. John's Church, Crawfordsville; and on Sunday, the 11th, I administered the Lord's supper, and confirmed six persons. The church will be thirty feet by fifty, and will have a very neat appearance when finished. Myself and the clergy were treated with great hospitality while in the place.

*Spirit of Missions.*

*Trouble at the North.*—The New Hampshire Observer, published at Concord, and the Christian Mirror, published at Portland, were both out last week upon the order of bishops, as they now do, and since the death of the apostles, ever have existed in the Episcopal Church, and both have labored hard to prove, what nobody thinks of denying that the words bishop and presbyter were, *during the lives of the apostles,* both applied to the order of ministers now called presbyters. We would remind these papers, however, that before they can draw the conclusion they have attempted, they must prove that the apostles had no successors in their office as governors of the Church; for if they committed apostolic authority to others, as it is claimed by nineteen twentieths of Christendom, then the fact that presbyters were during the lives of the apostles called bishops, proves nothing against the order of bishops as they now exist.

*Chronicle of the Church.*

## CALENDAR.

OCTOBER.

8. Twentieth Sunday after Trinity.
15. Twenty-first Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
22. Twenty-second Sunday after Trinity.
28. Feast of St. Simon and St. Jude the Apostles.
29. Twenty-third Sunday after Trinity.

### NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

*Executive Committee, stated meeting, June 13, 1837.*

"On motion, Resolved, unanimously, That all persons who are so disposed, are respectfully and affectionately invited to avail themselves of the privileges of the CHURCHES of the PROTESTANT EPISCOPAL CITY MISSION SOCIETY, and the Sunday schools connected with them.

On motion, Resolved, That a committee of two be appointed with power to publish the above resolution, and such other matter as they may deem expedient."

The undersigned were appointed the committee to carry the above resolutions into effect. In performance of the duty assigned them, they take this opportunity of making more extensively known the fact, that the Churches under the care of the *City Mission Society,* the Church of the Holy Evangelists, in Vandewater street, and the Church of the Epiphany, in Stanton street, are opened to all disposed to attend, three times on every Sunday, at half past ten in the morning, at half past three in the afternoon, and at half past seven in the evening. There is also divine service on every Thursday evening, at half past seven.

The privileges offered in these Churches, are such as need only to be generally known, in order to commend themselves at once to all who are so situated as to require them. Among such are numbers of young men who come to New York from various parts of our country, and from foreign shores; and who, without the advantages which these *free churches* afford, must remain debarred from the blessing of attending the ordinances of the Gospel, in that communion with which they have been from infancy connected. To all who are disposed to attend, our doors are freely thrown open. They are hereby affectionately and most respectfully desired to enter these sanctuaries, where they may worship GOD in the language of our scriptural liturgy, and hear from the pulpit the "words of eternal life." The Sunday schools connected with these two churches are in a flourishing condition, and offer privileges to children which we trust many parents will be found eager to embrace.

On behalf of the Executive Committee,

MANTON EASTBURN, }
WM. R. WADSWORTH, } Committee.

[Extract from the minutes.] je24 1am 4m

*Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.*

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, Rev. Lewis P., D. D., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., D. D., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Colton, Rev. Calvin, 9 Murray street.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson,
Frazer, Rev. Alexander, 341 Pearl.
Goddard, Rev. Kingston, Chelsea Square, Twentieth.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B, Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston,
Henry, Rev. C. S. 58 Lispenard.
Higbee, Rev. Edward Y., 56 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg. Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 44 Great Jones.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 83 Beekman.
Mills, Rev. George, 349½ Bowery.
Morris, Rev. William, 186 Canal street.
Marcus, Rev. Moses.
Manney, Rev. S. W., Corner Avenue D and Tenth,
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, D. D. 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William,
Taylor, Rev. Thomas H., D. D. 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 22d street, west of 9th Avenue.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R, D. D. Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

*Brooklyn.*

Brittan, Rev. T. S., 117 Nassau.
Cutler, Rev. B. C., D. D., 152 Washington.
Diller, Rev. J. W., 209 Fulton.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev. E. M., Johnson, corner of Pearl
Knapp, Rev. N. P., 38 Concord.
Messenger, Rev. J. F., Lawrence, near Willoughby.

## OBITUARY.

*Died,* in this city, on Friday last, 29th September, in the 46th year of her age, Mrs. Mary Scrugham, an exemplary member of the Protestant Episcopal Church. Like her venerable mother, whose death she lamented within the past year, she was an intelligent, consistent admirer of the order and beauty of the worship of the Church, and a devout communicant at the altar of St. Clement's. Kind and charitable was her heart, and deeply and sincerely did she sympathize in others' woes. Was the character or order of the Church assailed, she was ever ready to defend them. Were the ordinances of religion defective by the want of those things which Christian zeal can procure,* her efforts were unremitted until the deficiency was supplied. Was there a case of distress that by her exertions might find relief, the relief soon came; and many are the poor destitute whose afflictions she has comforted, and whose wants she has relieved, whose blessings and whose prayers have preceded her to heaven. But her record is on high, and from the abodes of the redeemed a voice is heard, saying, "Blessed are the dead who die in the LORD; even so saith the Spirit, for they rest from their labors, and their works do follow them."

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* The church at Paterson, Putnam county, whose desk is furnished with a neat and suitable Bible and Prayer-book, and whose pastor was comforted and encouraged in the rearing of that edifice, will testify whether this remark is just.

## NOTICES.

☞ The manuscript submitted to the Foreign Committee, Board of Missions, is deposited according to request, in box 690, postoffice, with directions to be delivered, when called for, to A. C. M.

Office of Foreign Missions, 30th Sept., 1837.

☞ The evening services of the Church of the Messiah will hereafter commence at 7 o'clock. 71 Division street. Morning services as usual.

October 7, 1837.

### YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A sermon (being the first of a series to be delivered monthly during the season) will be preached before the Young Men's Auxiliary Education and Missionary Society, on Sunday evening next, in St. John's chapel. Service to commence at half past 7 o'clock. A collection will be taken up in aid of the funds of the Society.

October 5, 1837.

### JERSEY CITY FAIR

Will be held at the Thatched Cottage Garden, on Thursday, the 12th October, where a number of useful and fancy articles will be sold for the benefit of St. Matthew's church. Should the weather prove unfavorable the sale will be postponed until the first fair day.

October 7, 1837.

## ACKNOWLEDGMENTS.

### FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Received by the hands of the Secretary and General Agent $25 06, viz., from the Rev. Lemuel Burge, rector of St. Paul's church, Wickford, R. I., 5; from the Rev. Darius Barker, rector of St. Paul's church, Windsor, Vt., 7 06; from the Rev. Carlton Chase, from Ladies' Circle, Immanuel church, Bellows Falls, Vt., 10; from a little girl at Middlebury Vt., for school at Syra, 50 cents; from Mr. Dimick, N. Y., 2 50. Received from Reverend Alexander H. Crosby, rector of St. John's church, Yonkers, N. Y., contributed by the congregation of said church, $40. Remitted by Benj. Howard, Esq., Agent at Boston, from Missionary Society of St. Mary's church, Newton Lower Falls, Mass., for Africa, by the hands of the Rev. Alfred L. Baury, rector, $20; from Juvenile Missionary Society and Sunday scholars of said church, for school in Syra, 5; from Grace church Sunday school, Boston, for school in Syra, by the hands of J. H. Gregory, Treasurer, 20. Received from the Association of St. George's church, New York, by the hands of the rector, Dr. James Milnor, $450. Received by the hands of the Secretary and General Agent, from Rev. Mr. Kip, rector of St. Paul's church, Albany, $5.—Total receipts $1565 06.

CHARLES J. ALDIS, Acting Treasurer,
October 3, 1837. Bank of America.

### DOMESTIC MISSIONS.

Since his report of the 13th September ultimo, the Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions, viz.

From the Christian offerings of the church, by the hands of the Rev. P. A. Proal, rector of Trinity church, Utica, N. Y., $200, for the following objects, viz, for Domestic Missions 100; for Foreign Missions 50; and for the Education and Missionary Society of the Diocese of New York, 50—both sums paid over to their respective treasurers. By the hands of Mr. Robert T. Howard, from the Clarkson family, of Charleston, S. C., $160, appropriated as follows, viz., from Mr. Wm. Clarkson 60, half for Foreign and half for Domestic Missions; from Mrs. Clarkson 50, similarly distributed; from Mrs. Wilson 50, to be used as the Secretary may think best. Received from C. C. Trowbridge, Esq., Receiving Agent at Detroit, Michigan, on account of collections made in St. Paul's church, Detroit, and in St. Peter's church, Tecumseh, 170, less 5 for expenses—165; by the hands of the Rev. Intrepid Morse, rector, through D. Lanmoor, Esq., "a small offering" from St. Paul's church, Steubenville, Ohio, for missions in the Diocese of Illinois, in response to the affecting appeal for aid from the Right Rev. Pope Chase, 25; by the hands of Frederick H. Stimpson, Esq., Receiving Agent in Boston, a donation from Mr. John Edson, of Bridgewater, Mass., 5; by the same hands, received from a member of St. Paul's church, Boston, through the Rev. Mr. Stone, for Missions in Illinois, 50; from the Christian Benevolent Society of St. Stephen's church, New York, per the Rev. Joseph H. Price, rector, 65—20 for Green Bay, and 45 for general purposes—65; from Daniel Langton, near Vincennes, Indiana, through Bishop Kemper, by the hands of Mr. James A. Hoyt, for Missions in Indiana, 2; from Mrs. George Tibbits, of Troy, N. Y., per Stephen Warren, Esq., for Bishop Chase, of Illinois, 25; from Major Ashby and Lieut. J. R Irvin, by the hands of Major Thomas Childs, U. S. A., for Mission at Key West, 10, part of two quarterly contributions from St. Andrew's church, N. Y., by the hands of the rector, the Rev. Abram B. Hart, 40; by the hands of the Secretary and General Agent, offerings of St. John's church, Worthington, Ohio, 5; offerings of St. Paul's church, Utica, Ohio, 7; free will offerings in Trinity church, Columbus, Ohio, (whole amount in money and pledges, about 250,) by the hands of Bishop McIlvaine, 89; of J. Delafield, jun., Esq., 71 75; of Rev. J. P. Bausman, in behalf of St. Philip's church, Circleville, 25; and of "a late missionary, who hopes, as the LORD prospers him, to return to the Society more than he has received," 25; collection at Madison, Indiana, September 18th, 5; offerings of the Rev. Wm. I. Kip, at a missionary meeting in St. Peter's church, Albany, October 1st, 5; collection in St. Philip's church, Circleville, Ohio, Sept. 21st, 9; collection in Christ church, Cincinnati, Ohio, Sept. 24th, (in money and pledges, 53 65,) 38 65.—Total by the hands of the Secretary and General Agent 280 40—$872 40. Donations by the hands of the Rev. C. Jones, from St. Andrew's church, New Berlin, N. Y., received from Mr. Jabez Beardsley, 1; from A. C. Welch, 1; from Mr. Arnold Field, 1; from Mr. Noah Ely, 1; from S. A. Conkey, 50 cents; collected by Miss H. Moss, from Mrs. C. and Miss Knap, (for Bishop Chase,) 3; from other ladies, in small sums, 3 25; Rev. C. Jones, 2—in all 12 75. Total receipts $885 15.

JAMES SWORDS, Treasurer.

New York, Oct. 4, 1837.

### GENERAL PROT. EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums at the hands of the Special Agent:—

From collections in Harcourt parish, Gambier, Ohio, 39; from collections in St. Peter's church, Dalaware, Ohio, 6 92; do. St. John's church, Worthington, Ohio, 15; do. Trinity church, Columbus, Ohio, 56 75; from St. Philip's church, Circleville, Ohio, through the Rev. Mr. Carder, 5; also from St Andrew's church, Harlem, through the Rev. A. B. Hart, 15 25; from St. George's church, New York, 100.—Total $237 92.

JNO. W. MITCHELL, 28 Ann street.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums, viz.

| | |
|---|---|
| October, 4, 1837.—From the contributions of St. Andrew's church, Harlem, per Rev. A. B. Hart, - | $5 |
| By the hands of Rev. S. S. Rogers, viz., from Rev. Norman H. Adams, Bainbridge, 4 50; from the same, Unadilla, 8 50, - - - - | 13 |
| From Rev. Mr. Bush, St. Paul's church, Oxford, Chenango county, - - - - - - | 6 |
| From Rev. John V. Van Ingen, Zion church, Greene, Chenango county, - - - - - | 2 |
| | $20 |

THOMAS BROWNING, Treasurer,
October 4. 77 Maiden lane.

### NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums, viz.

| | |
|---|---|
| October 4, 1837.—From the Association of St. George's Church, New York, for the Promotion of Christianity, pr Rev. J. Milnor, D. D., - | $50 |
| From the contribution of St. Andrew's church, Harlem, N. Y., per Rev. A. B. Hart, - - | 20 |
| From Rev. Seth S. Rogers, Guilford, Chenango co., | |
| From Rev. John V. Van Ingen, Zion church, Greene, Chenango county, - - - - - | 2 |
| From Mr. Bush, St. Paul's church, Oxford, Chenango county, - - - - - - | 6 |
| | $80 |

THOMAS BROWNING, Treasurer,
October 4. 77 Maiden lane.

### MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations, for the relief of the poor:—

From an Episcopalian, $5; from "R. H." a bundle containing a variety of useful garments.

LOT JONES, 192 Allen st.

October 4, 1837.

### EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

R B. Minturn, $5; Dr. C. A. Lee, 1; a friend, 1 75; R. Tristam, 1; a lady, 50 cents.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Aveaues; J. A. Spencer, 100 Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

## PRESS DEPOSITORY.

NO. 28 ANN STREET.

*Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Oct. 4, from the following persons, viz.*

A P Neale, with remittance—H L Noble—Bell & Entwistle—Postmaster, New Haven—Postmaster, Raleigh, N C—C M Dupey—Postmaster, Honesdale—do, Ithaca—do, Mackinac—do, Brownville—Miss Gibbs, Newport, September 6—J M Moore, with remittance.

*Received by the Gen. Prot. Episc. S. S. Union.*

Rev Wm Staunton—Ann E Warley—Rev G W Natt, with remittance—A Hyde, do—Rev R N Morgan—Thos. Lyell, D D—Thos. Latimer, 2—A E Miller, 2—Bishop Kemper, with remittance—Rev R A Hallam, do—Rev F L Hawks, D D—Margaret A Smith, with remittance.

*Proposals for publishing, in 1 vol., octavo—price to subscribers $2 50, to nonsubscribers $3, to be paid on the delivery of the work*—dedicated, by permission, to the Right Rev. Benjamin T. Onderdonk, Bishop of New York,

### A GRAMMAR OF THE HEBREW LANGUAGE,

WITH POINTS; BY THE REV. MOSES MARCUS, B. D.

Mr. Marcus proposes, provided a sufficient number of subscribers to the work can be obtained to justify his doing so, the republication of his Hebrew Grammar, which was first printed in England in the year 1825, dedicated by permission to the Right Rev. HENRY BATHURST D. C. L. Lord Bishop of Norwich, F. A. S.; and to the Right Rev. HERBERT MARSH, D. D., Lord Bishop of Peterborough, F. R. A. S., and Lady Margaret Professor of Divinity in the University of Cambridge.

The Hebrew language, which for years had formed no part of a liberal education, has now attracted very general attention. The conversion of the Jews to the Christian faith, to which the public mind has been called, and a laudable desire to read the Old Testament in its original tongue, have probably been the chief causes of this revival of BIBLICAL LEARNING.

It has thus become highly important that every facility should be afforded in a pursuit so useful and interesting, and with this view Mr. Marcus was induced to employ his leisure in promoting this desirable object; for, although it is true that several Hebrew grammars have been published in the English language, still it is well known to those who are best acquainted with Hebrew, that these grammars are, for the most part, deficient both in arrangement and syntax; that the pronunciation they teach is what may be called the *Doric* style of the Jews; and that they are not a little erroneous in other respects.

In reference, therefore, to the present work, Mr. Marcus would beg to state, that he has freely availed himself of the labors of his predecessors, but that he is more especially indebted to the incomparable BUXTORF, who is allowed to have pursued Hebrew learning, in all its departments, with more success than any other individual, Jew or Christian, whose excellent grammar having formed the basis of the present production, will now, in its new form, become accessible to persons unacquainted with the Latin language.

The above work is used in King's College, and Christ Hospital, London, and in other leading institutions in England. Its publication was encouraged by their Royal Highnesses the Dukes of York and Gloucester; their Grace the Lord Archbishop of York, and the Lord Primate of Ireland; the Right Honorable the Earls of Cardigan, Carysfort, Spencer, and Westmoreland; the Right Reverend the Bishops of London, Bangor, Carlisle, Norwich, Oxford, Peterborough, St. Asaph, Down, and Connor, and the Bishop of Aberdeen; the Right Honorable the Lords Holland, Lilford, Nugent, Sondes; the Right Honorable the Ladies Fitzpatrick, Holland, Elizabeth Percival; the very Reverend the Dean of Westminster; the Venerable the Archdeacon of Northampton; the Regius Professors of the Universities; the Reverend the Clergy, and very many of the most distinguished of the laity.

Mr. Marcus' grammar was also very favorably reviewed, as will appear from the perusal of the following:—

"Scarcely a year revolves without producing a Hebrew grammar, each necessarily being a compilation from the preceding one. That the critical Hebraist may detect deficiencies in those already before the public we are not disposed to deny. We have particularly noticed imperfections in the syntax of the verb, as well with respect to the prepositions following them in construction, as to those verbs which do not require a preposition; on which subject, we are of opinion, Buxtorf has afforded the clearest information to the student.

"The present work appears to have been compiled with great labor, and has in many parts simplified the rules; but although it has many claims to our attention, we must content ourselves with making only a few remarks upon it.

"His observations on the affixes and the structure of the verb are highly judicious, and are calculated materially to assist the learner.

"The syntax is the most valuable part of the grammar, and is compiled with great care; and the excursus on the accents and prosody displays considerable erudition."

*Quarterly Theolog. Rev.,* No. iv., Sept. 1825, p. 391.

Mr. Marcus has also documentary evidence of his knowledge of Hebrew, and to the excellence of his grammar, from the Right Reverend the Bishop of Peterborough; the Rev. Thomas Fry, M. A. late Fellow and Tutor of Lincoln College, Oxford, rector of Emberton, Bucks; the Reverend the Masters of King's College and Christ Hospital, London; the late Regius Professors of Hebrew at Oxford and Cambridge; the Rev. Joseph Blanco White; the Rev. Johnson Grant, M. A., Rector of Binbrook, Lincolnshire; Rev. John James, M. A., Prebendary of Peterborough; Mr. D'Allemande, and many others; as is attested by the additional recommendations of the following gentlemen:—

"It affords me much pleasure to learn that Mr. Marcus is about (if sufficiently encouraged) to republish his Hebrew grammar. The testimonials to its merits which I have seen, are from the most respectable and competent sources, and are unqualified in their commendation of the work."

FRANCIS L. HAWKS.

New York, Sept. 25, 1837.

"From the testimonials which I have seen, to the character of Mr. Marcus' Hebrew grammar, I should consider its republication a great benefit to the students of that language, and hope its author will receive sufficient encouragement to warrant him in putting it soon to press."

MANTON EASTBURN.

New York, Sept. 25, 1837.

"I cordially concur in the foregoing recommendations."

WM. BERRIAN.

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March 25, 1837.—tf

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s16 6w

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August 12.

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred languages.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

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For the Churchman.

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"The pains of death are pass'd
Labor and sorrow cease,
And life's long warfare closed at last
His end is found in peace."—*Montgomery.*

He sleeps, his mortal race is run,
His pilgrimage is o'er;
The toils and cares of life are done,
He sleeps to wake no more.

We weep our loss, in vain we bend
Our anxious eager search;
We mourn our Bishop and our friend,
The father of our Church.

Yet if extended days and years
God's favors to us prove,
He from his lengthen'd life appears
The object of his love.

God spared him long that he might see
His small devoted band
Spread, like some far extending tree,
Its branches through this land.

He, like the much loved John of old,
Stood of that band the last,
The sole remaining link to hold
"The present with the past."

He, like that holy man, hath trod
The steps of Christ adored;
And now before the throne of God
Is welcomed by his Lord.

"Well done, good faithful servant, thou
(Such are the words addressed)
Shalt enter in with triumph now
The mansions of the bless'd."

He, trusting in his Saviour, stood
Unmoved death's shafts to see;
And washed in his all-precious blood
Lives through eternity.

Weep not! 'tis selfish tears we shed,
Our tears are dropp'd in vain,
We may not weep the happy dead
When death to them is gain.

No! dry these tears: redeem our hours,
So when life's struggles cease,
Thy hope, beloved one, may be ours,
Our end, like thine, be peace. L.

## MISCELLANEOUS.

From English Tracts recently published.

### VILLAGE DIALOGUES—NO. II.

NAMES AND CHARACTERS.

*Old James Steady—his Grandson, Stephen Standfast, on their return from the hayfield in the evening.*

(*Concluded*)

*Old Steady.* And then, talking about the holy ministry, Mary, why, the question about what is a right call to that, even where there is such an education and fitness for it as Paul lays down in his epistles to Timothy and Titus, and where there has been "the laying on of the hands of the presbytery," but not of the bishop, is still unsettled among the wisest and best of men; but whoever set apart to that accountable office these self-appointed preachers, many of whom have not been learners for more than two or three months? Was Timothy told to "lay hands suddenly on no man," to "let even the deacons first be proved," to "give attendance himself to reading," to "give himself wholly to his ministry," and to "commit what he had heard from Paul to faithful men who should be able to teach others;" and yet, these men set up for teachers, and preachers, and ministers over immortal souls, without any of the qualifications which have been named? Why were Timothy and Titus to "ordain" ministers, and "set in order" other spiritual matters, if any man can ordain himself just when it takes his fancy? I suppose, Mary, the Lord likes to choose and hire his own servants, as well as we ourselves should? Whether these people of yours be "lovers of God," as you think, it is not for me to decide; but lovers of self 'tis plain they are; and I should not dare to tread in their steps.

*Mary.* I am very thankful, James, I met with you this evening, for nothing of this ever entered into my head before.

*Old Steady.* Thank God, Mary, you have not yet been puffed up sufficiently by your new acquaintances, to think that nobody knows any thing but they and you. Oh, these separations and divisions are the very things which Paul, with a troubled heart, tells the Corinthians proved their carnal state. And, did you never mind that Peter says it is the "unlearned and unstable who wrest the hard things of Scripture to their own destruction?" and that Paul again tells the Ephesians that "God gave pastors and teachers to the Church for the work of the ministry;" that "we should be no more children, tossed to and fro, and carried about with every wind of doctrine?" Now, you know, nothing is more common than for the religious professors of our time to turn from one sect to another, till they have run the weathercock's round.

*Mary.* I am delighted to hear you talk, James; but what do you think about what I said concerning the sacrament, and our all going the same way?

*Old Steady.* Believing, Mary, that you are now sincerely wishing to know what is right, I will try and show you my mind about these things. That there is but one way I have no doubt; and they who go that way are led into it by Him who is "the way." But, I should be rather uneasy to think that we are all going the same way. It is very certain that the right way lies through means appointed by God; and, unless they be means of his appointment, they are not the way, however people may talk about them. Now, there is so much that is contrary to plain Scripture in many of the things which these people that we have been talking of and others practise in their means of grace and religious goings on, that I am sure theirs is not the right way at all events. There's the setting up for preachers without being sent by God, as we have been talking about. (And I have known Mr. Lovechrist shed tears over some that began this before they had made three months' profession of religion at all.)—There's getting women to pray in public, ay, and preach too, when it serves a turn, and when the women have vanity enough to do it—though this is in the very teeth of Paul's forbiddance, in some of those chapters of the Corinthians which I had been talking to Stephen about before you joined us; and, besides, I can call to mind a part of his epistle to Timothy, where, in the very place in which he is giving orders to men about prayer, &c., he says, "But, (and that little word seems to me like a sign-board put up at the end of a lane, to warn people 'Here ends this road,') I suffer not a woman to teach, but to be in silence;" and he told the Corinthians just the same: "Let your women keep silence in the churches, for it is not permitted unto them to speak;" "And if they will learn any thing, let them ask their husbands at home, for it is a shame for women to speak in the Church."—Oh, if Paul could but come down and hear some of the women of our day talk, and see them act, he would cry out, Where is that shamefacedness and sobriety which I told Timothy was to be their adornment?

*Mary.* I can't say any thing against this, James; it seems all very good, and out of Scripture.

*Old Steady.* And then, Mary, concerning the sacrament, I look at the matter thus: First of all, you know that you are invited and commanded to come by the Lord Jesus himself, without a word about other people, "Do this in remembrance of me." Now, you have got to look to that command and nothing more, except Paul's warning, that a man must examine himself before he eat of that bread, and drink of that cup. What is it to you then, beyond a cause of sorrow and prayer, if persons guiltily come to that blessed ordinance? Do you remember the man who came in to the marriage-feast of the King's son "without a wedding-garment?"—Did the guests take upon themselves to turn him out, or did they even get up and go away? No—they did neither—but they waited till the "King came in to see the guests," and left him to deal with the unhappy intruder. And where do you read that he blamed them? I should rather say, that if they had all stayed away, or departed, because that man was there, they would have been guilty of disobedience to their Lord, and would have taken upon themselves his office of being the sinner's judge.

And then, look at the disciples, when they were at the last supper, when our dear Redeemer told them that one of their own party had in his heart the dreadfully guilty intentoin of betraying him, (and a traitor could not be very fit to be there,) did they begin to accuse one another, and to say, "You have got no business here, or I shall go away if you stay?" No, indeed, each was too much taken up with the fearful possibility of being himself the guilty one, and round went the trying question, from every trembling lip, "Lord, is it I?" How much unlike, Mary, this is to the spirit of those people, whom you seem to be so much taken with! Their spirit would lead you, like the Pharisees, to be looking out after the "uppermost room" even at this awful feast, if such a thing was possible; and I fear the same spirit would have cried, "Send her away," even louder than the disciples, when the poor Syrophenician woman followed up the Saviour with cries for mercy.

*Mary.* But you do not think people should come prepared or not, James, do you?

*Old Steady.* By no manner of means, Mary, but this is a very different question from the one, whether you and I should be there or not.—What I have to say about such persons is this: there are always hope and prayer in a humble Christian's mind over them, unprepared as they may seem to him. 'Tis true, the supper is not intended to be a converting ordinance like preaching, but is only for the children of God, for the real believers in a crucified Redeemer. But as I said concerning certain people's uttering the words, "Take not thy Holy Spirit from me," there must be a time when that good Spirit begins his saving work in the dead soul;—and though I would never encourage one whom I thought unfit to go to that holy table, yet if an unconverted sinner be there, (and no ministry, no rules on earth can keep all such away,) who can say what God may do for him over the signs of the broken body and poured out blood of Jesus? It was given to the poor thief to see a prince and a Saviour in the man that hung bleeding on the cross by his side, and at the cross he turned. It may be given to this man to turn likewise at what we may call the supper of the cross, where he sees "Christ crucified," and the cost of sin, in the pledges of redeeming love. I am very sure if any means are likely to melt down the most hardened soul, 'tis the touching heavenly service of our communion.

*Mary in tears.* Oh, James, I hope I shall never again be taking upon myself to judge and to talk so much about others. I am sure if I could keep all this in my head, so as to speak it out as you have done, that neither Joe Housecreeper nor Jenny Tonguerun would have a word to say in answer.

*Old Steady.* I don't know that, Mary. The book that cannot lie says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Tim. iv. 3. The itching ear is a lust not easily satisfied, but, like the horse-leech, as Solomon says, cries, "Give, give;" and whilst there is such a lust for teaching as well as hearing "sound doctrine will not be endured." You mark this well, Mary, for here lies the secret. That sound doctrine, which says, "Be not carried about with divers doctrines," "Remember them which have the rule over you, who have spoken unto you the word of God;" "Let all things be done decently and in order;" "Mark them which cause divisions and avoid them;" is doctrine which they will not bear—it cries out guilty on their goings on; and they'd sooner talk about and preach about the Bible than follow the Bible's words.

*Mary.* And yet they do say that a good many conversions take place among them, and that Jem Savage was converted the other day.

*Old Steady.* I have learned by experience, Mary, the value of most of these conversions.—A man may be turned from old ways to new ways, from his former darkness to a sort of Scripture light, and yet not be "turned from the power of Satan unto God" any the more for that. Conviction of sin is not conversion of soul, though it is part of it. But we read of "tasters of the good word of God and the powers of the world to come," and of those who have "escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ," who may be nevertheless "again entangled and overcome," and may fall away, even beyond the reach of repentance. There was Demas made a brave profession, and sent his love along with Luke to the Colossians in Paul's letter to them. There was Simon, who "believed, and was baptized, and continued with Philip" for a time; but, before long, Paul writes, "Only Luke is with me, Demas hath forsaken me;" and Simon was for buying the Holy Ghost with money: not to mention how the apostles, in almost every epistle, are complaining of disturbers of the churches, and disgracers of the Gospel.

*Mary.* But do you think they never can and never do convert people?

*Old Steady.* Do I think God ever converts a soul by them, Mary, is the right way of putting the question. I am ready to say I have seen here and there a true conversion brought about by their means. But what does this prove? Only that God uses what instruments he will, and mercifully brings good out of evil. When he permitted Pharaoh's magicians to do their miracles by the power of Satan, did he encourage magic by it? You don't think so, Mary. He used them for his glory, but they were wicked in their practices all the same. The first question in every matter of man's duty is, "What saith Scripture?" We are to go to the word and to the testimony, and by that light and that authority truth must be discovered, and actions stand or fall. Now, that Scripture brings these people in guilty in their goings on, is as plain to my own mind as the sinfulness of Jonas, who wouldn't go at first where he was sent; and, I believe, I have made it plain to yours also. We are not to do evil that good may come; and if these persons transgress positive precepts, and their evil ways are yet overruled for good, why, the conclusion is, not that they have done well, but that God is wise and merciful. Their state is left just where it was, and they and the broken Scripture must have a reckoning in the great day. You remember unhappy Saul, Mary? He sacrificed to God, when he had no business to do so—it was not his office, it was Samuel's—but, perhaps as what he did was outwardly a religious action, he deceived himself and others thereby. Indeed he did plead a good motive for his conduct, but the whole transaction was sinful, and cost him his kingdom. "Behold, to obey is better than sacrifice," was good old Samuel's rebuke to him on another occasion of disobedience; and this is one of the best of Christian maxims. To keep close to the commandments of God is worth a world of self-pleasing profession. Jehu could cry, "Come, see my zeal for the Lord," and he did much towards destroying the Lord's enemies; but Jehu took no heed to walk in the law of the Lord with his own heart. And, lastly, there is an awful saying of the Lord Jesus, that comes near enough to the matter which we are talking of, to make any humble man take heed to himself. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And the Lord declares, "Then will I profess unto them, I never knew you." So you see, Mary, that God's using the disobeyers of his word for the benefit of his own people is no true countenance to them; and if he should bless the preaching of even a poor lunatic to save a soul, it would by no means follow that he approves that lunatics should be sent forth to preach.

*Mary.* Then you don't think there are many converted by them, James?

*Old Steady.* No, Mary, I dare not say that I think so. I have heard much talk of conversions, and have seen many a one who was said to be converted, because he made a great ado about his sins, and set out very fast in their religious ways; but what was the end? Why the greatest scandals in the village have often been committed by these very men; and many that began with being every thing in religion, ended in being nothing at all. I say this with as heavy a heart as ever weighed down this poor old body, but truth is truth, and God is witness.—Mr. Lovechrist watched so anxiously over these goings on when they first began, and studied the characters of the people, and their ways, so closely, that he was able at last to make out what he calls, not the Pilgrim's, but the False Professor's Progress. 'Tis an awful account, and I made bold to beg a copy of him, to hang up in my bed-room; that I might look at it morning and evening, and take heed lest I should become like one of them.

*Mary.* How I should like to see it now, James!

*Old Steady.* I'll try and tell you, Mary, for I have pondered it times and times. There's two columns, or ladders, and you must begin at the bottom of the first, and read up, and then read down the second; and they show how a false professor first goes up step by step to a certain height, and then falls down step by step, till he is low enough, as it were, to drop into the bottomless pit. This is the "Progress," Mary.—Alarm, heart softened, serious inquiry, readiness to listen, more easy in mind, begins to think himself a true convert, getting puffed up, a talker, a great professor, a teacher, a despiser of others, disrespectful to superiors, heady, setting up for a preacher. This last step is the top of the first column, and then comes a fall, unsteady walking, continuing to backslide, formalism, hypocrisy, getting neither to fear God nor regard man, a falling away. This last is the bottom of the second column, and under it Mr. Lovechrist has written in his own hand the words, 'Twice dead,' out of St. Jude; but he said to me, I can't bear to pronounce that upon any one in this land of hope and prayer; though what can we hope, what can we say of such unhappy men?

*Mary.* Thank you, James, 'tis indeed an awful account; but I'm sorry our walk must end here, for I've got to go across this field, or I shall be too late to get Reuben's tea—my heart is very full—I hope God will forgive my pride and foolishness, and that I may never forget this evening's discourse. Good night to you, James.

*Old Steady.* Good night to you, Mary; and the Lord "give you a right judgment in all things."

*Stephen.* Well, Grandfather, I've been so delighted, I didn't speak a word myself, because I wouldn't rob Mary of what I knew would do her good: but will you just tell me now what you meant about Eddystone Lighthouse, for I couldn't understand it?

*Old Steady.* Oh, Stephen, 'tis a fancy of my own; but there, I'll talk to you about that another day. I shall soon be calling upon Mr. Lovechrist, and if you like, I'll take you with me; and then, as we walk along, you can put me in mind of what you want to know.

*Stephen.* I will, Grandfather; and I should be glad if you would at the same time say a little more about the Church of England, for Mary said something about our Prayer-book among other things.

*Old Steady.* Very well, Stephen; but look, what do you see on before? Here's Sarah, running across the field, like a lapwing, to meet us, and there's little Jem astride upon the stile, afraid to get down, and Rebecca at the door with baby. I suppose your father isn't come in yet from Mr. Lovechrist's.

From "Incidents of Travel." By an American.

### FULFILMENT OF PROPHECY.

EDOM.

It was, as usual, a fine day. Since we left Akaba we had a succession of the most delightful weather I had ever experienced. I was, no doubt, peculiarly susceptible to the influence of the weather, with a malady constantly hanging about me. If I drooped, a bright sun and an unclouded sky could at any time revive me; and more than once, when I have risen flushed and feverish, and but little refreshed with sleep, the clear, pure air of the morning has given me a new life. From dragging one leg slowly after the other, I have fairly jumped into the saddle, and my noble Arabian, in such cases, has always completed what the fresh air of the morning had begun. Indeed, I felt then that I could not be too thankful for those two things, uncommonly fine weather, and an uncommonly fine horse; and I considered that it was almost solely those two that sustained me on that journey. It is part of the historical account of the Bedouins' horses, that the mares are never sold. My sheik would have sold his soul for a price; and, as soon as he saw I was pleased with my mare, he wanted to sell her to me; and it was singular and amusing, in chaffering for this animal, to mark how one of the habits of bargain-making, peculiar to the horse-jockey with us, existed in full force among the Arabs; he said that he did not want to sell her; that at Cairo he had been offered $250, a new dress, and arms complete, and he would not sell her; but if I wanted her, there being nothing he would not do for me, &c., I might have her. The sheik's was an extraordinary animal. The saddle had not been off her back for thirty days; and the sheik himself, a most restless creature, would dash off suddenly a dozen times a day, on a full run across the valley, up the sides of the mountain, round and round our caravan, with his long spear poised in the air, and his dress streaming in the wind; and when he returned and brought her to a walk by my side, the beautiful animal would snort and paw the ground, as if proud of what she had done, and anxious for another course. I could almost imagine I saw the ancient war-horse of Idumea, so finely described by Job, "His neck clothed with thunder.—Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting."

We were again among the mountains; a track scarcely distinguishable to my eye turned off to Gaza. To a traveller from such a country as ours, few of the little every-day wonders he is constantly noticing strike him more forcibly than the character of the great public roads in the East. He makes allowances for the natural wildness of the country, the impossibility of using wheel-carriages on the mountains, or horses in the desert as beasts of burden; but still he is surprised and disappointed. Here, for instance, was a road leading to the ancient city of Gaza, a regular caravan route for four thousand years, and yet so perfect is the wildness of nature, so undistinguishable is its appearance from other portions of the wilderness around, that a stranger would have passed the little opening in the rocks, probably without noticing it, and certainly without imagining that the wild track, of which it formed the entrance, would conduct him to the birth-place and ancient capital of David, and the holy city of Jerusalem.—The solitary trail of the Indian over our prairies and forests is more perfectly marked as a road than either of the great routes to Gaza or Jerusalem; and yet, near the spot where these two roads diverge are the ruins of an ancient city.

Little, if any thing, has been known in modern days concerning the existence and distinguishing features of this road: and it is still completely a terra incognita to modern travellers. All the knowledge possessed of it is derived from the records of ancient history; and from these we learn, that in the time of David and Solomon, and in the later days of the Roman empire, a great public road existed from Jerusalem to Akaba, the ancient Eloth or Eziongeber; that several cities existed upon it between these terminating points, and that their ruins should still be visible. Believing that I am the first traveller who has ever seen these ruins, none can regret more than myself my inability to add to the scanty stock of knowledge already in possession of geographers.

The ruins which I saw were a confused and shapeless mass, and I rode among them without dismounting; there were no columns, no blocks of marble, or large stones, which indicated any architectural greatness, and the appearance of the ruins would answer the historical descriptions of a third or fourth rate city.—For about a mile in different places on each side of us were mounds of crumbling ruins; and directly on the caravan track we came to a little elevation, where were two remarkable wells, of the very best Roman workmanship, about fifty feet deep, lined with large hard stones, as firm and perfect as on the day in which they were laid. The uppermost layer, round the top of the well, which was on a level with the pavement, was of marble, and had many grooves cut in it, apparently worn by the long-continued use of ropes in drawing water. Around each of the wells were circular ranges of columns, which, when the city existed, and the inhabitants came there to drink, might, and probably did, support a roof similar to those now seen over the fountains in Constantinople. On the other side, a little in the rear of the well, is a hill overlooking the scattered ruins below, which may, some hundred years ago, have been the acropolis of the city. A strong wall seems to have existed around the whole summit-level of the hill. The enclosure was filled with ruins, but I could give form or feature to none of them.

We were now coming into another country, and leaving the desert behind us; a scanty verdure was now beginning to cover the mountains.

At nine o'clock, [the next day,] we came to another field of ruins, where the relics of an Arab village were mingled with those of a Roman city. Soon after we came to an inhabited village, the first since we left Cairo. Like the ruined and deserted village we had left, it was a mingled exhibition of ancient greatness and modern poverty; and probably it was a continuation of the same ruined Roman city, the last of the cities which once stood on the great Roman road from Jerusalem to Akaba.

Unless the two Englishmen and Italian before referred to passed on this same route, I am the only person, except the wandering Arabs, who ever did pass through the doomed and forbidden Edom, beholding with his own eyes the fearful fulfilment of the terrible denunciations of an offended God. And, though I did pass through, and yet was not cut off, God forbid that I should count the prophecy a lie! No; even though I had been a confirmed skeptic, I have seen enough in wandering with the Bible in my hand in that unpeopled desert, to tear up the very foundations of unbelief, and scatter its fragments to the winds. In my judgment, the words of the prophet are abundantly fulfilled in the destruction and desolation of the ancient Edom, and the complete and eternal breaking up of a great public highway; and it is neither necessary nor useful to extend the denunciation against a passing traveller.

*Note.*—A late writer in the New York Commercial Advertiser, said by the editor of that paper to be a distinguished orientalist and scholar, makes the following observations upon this work.

"Our author is a little prone to claim the merit (if any there be) of being the first traveller who, in modern times, has passed *through* the land of Edom. There is no question, however, as to the fact, that no other *single* traveller has accomplished the whole route performed by John L. Stephens, even if it had been traversed in its various parts by others. Burkhardt, Leetzen, Laborde, Irby, and Mangles, and the other English tourists, have, perhaps, collectively, been over the whole ground before him, one party succeeding where another failed, or did not make the attempt; but the merit cannot be denied to our townsman, of having been the first to complete the entire journey in his own person.

"On this route he fell in with the ruins of two considerable cities. These most probably are the ruins of Elusa and Thamara.

"But, in truth, it is only when speaking generally that our traveller can be said to have passed through Edom at all, or even to have entered it, except when he turned aside to Petra. The ancient land of Edom, the Edom of the prophecies, was confined to the mountainous tract on the east of the Ghor; not but that the Edomites often had the Ghor in possession, just as they had Bozrah, far to the northeast; but yet it formed no part of their national territory. This, we think, we can prove by Scripture. In the 20th chapter of Numbers, the Israelites, when at Kadesh, a city south of the Dead Sea, and near the western side of the Ghor, sent a message to the king of Edom, describing themselves as at 'Kadesh, a city in the uttermost of thy border,' and desiring permission to pass through or across Edom, so as to reach Palestine from the east of the Dead Sea. This Edom refused; wherefore Israel turned away, 'and journeyed from Kadesh and came to Mount Hor, by the coast of the land of Edom.' Here Aaron died, and then they 'journeyed by the way of the Red Sea to compass the land of Edom.' Now, nothing can be more obvious than that the Israelites here passed along the great valley of the Ghor, from Kadesh to Eziongeber, or Akaba, whence they passed into the great desert on the east of Edom.

"This, however, is of little moment. His book is a good one, and will be read with interest. We have been particularly gratified with the reverence every where manifested for the Bible; which he and every traveller declares to be the best guide-book through these regions. Indeed, we cannot see how any one can visit the scenes which it describes, and look upon the striking accomplishment of the most terrific denunciations of prophecy, without having his doubts banished, and his faith confirmed."

From the (Utica) Gospel Messenger.

### PEACE BE TO JERUSALEM.

"O pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sake, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."

This beautiful hymn may be as easily and profitably applied to the Christian Church as it ever could have been to that of the Jews. If the Jew saw in the Jerusalem to which his views were ever directed, an object worthy of all his regard and solicitude, surely the Christian may dwell with delight upon that more perfect Church which was prefigured in the old. If when the pious Israelite was in bondage, and the chastisements of a malignant foe made him sad, he could derive a solace and support from the contemplation of those joys and honors which were ever to be found encompassing the Hill of Zion, that fair place, then the joy of the whole earth, and as rich in spiritual comfort as it was beautiful for situation; surely the devout Christian may be glad under any sorrows, when he is called to the house of the Lord, to stand in those courts where God is known for a sure refuge, where he hath commanded his blessing, even life for ever more. The Jewish Church, after all its splendor and glory—and they were great indeed—was but a figure of the Christian, and any consideration which could justify attachment to the former may be urged with increasing force for our affection for the latter. The mercy-seat of the Jewish temple was indeed illuminated by the effulgence of shekinah—but here is the light himself, of whom that radiance was but a feeble representation. There were indeed the cherubim spreading forth their wings—but here is the song of living angels delighting the faithful with the notes of great joy, which shall be unto all people. There was indeed the pot of that miraculous bread with which the wanderers were fed for forty years—but here is the bread of life offered continually for the growth of the soul in all holiness of temper. There was indeed the annual offering of the paschal lamb—but here is the continual offering of the Lamb of God, who taketh away by his blood the sins of the world. There, it is true, was the high priest, vested with superior power, requiring submission from the inferior ministers of the law, the priests and Levites—here also is that submission, power, and authority preserved in the three distinct and essential orders of bishops, priests, and deacons. There were indeed those blessings, those songs and prayers, those readings of the law and the prophets, in which pious souls delighted to join, which had been required by the authority of Heaven, and which constituted a systematic formulary of Jewish worship—here also may be heard the same law and prophets; here too are those devotions which were uttered by the Saviour himself, and consecrated to the perpetual service of the sanctuary by those holy men who received their instructions immediately from the great Head of the Church, and finally nurtured it with the dew of their blood.

There is therefore abundant reason for an attachment to this household of faith, if we take only for our guide the example of the pious Israelites in their fondness for their beloved Jerusalem. For, just in proportion as the substance exceeds the shadow in value, are we bound to excel the Jews in our attachment to the Church in which we live.

The duty enjoined in the language of David, and enforced with all that holy tenderness of which the pious king of Israel was so perfect a master, to that of praying for the peace and prosperity of Zion, and of exerting ourselves to do her good; and the reasons assigned for this solicitude and exertion are two: "Because of the house of the Lord our God," and on account of our brethren and companions—"For my brethren and companions' sake, I will wish thee prosperity; because of the house of the Lord our God I will seek to do thee good." *The house of the* Lord *our* God, is an expression sufficiently intimating that Church which is called the household of faith—that family of which Christ is the head. That we should pray for her peace and prosperity, and always desire that plenteousness may ever be found for her maintenance, in the provisions of wealth, as well as in the abundance of that grace which should adorn all her temples, and influence the lives of all her members—"Peace be within thy walls, and plenteousness in thy palaces"—may harmony, good order, zeal and quietude mark her whole course—must be the humble and fervent prayer of every one. And this same desire must be felt by all who contemplate the privilege of worshipping God in the beauty of holiness—that the temples of our devotion should be kept in that brightness, order, and convenience which so essentially contribute to the honor of God and the welfare of men.

We cannot but wish well to the house of the Lord our God, the Church of the Redeemer, when we consider her *antiquity.* We speak of the Church which is the perfection of that whose towers and palaces were among the splendid objects of Judea, the admiration and joy of the descendants of Jacob. The origin to which this Church is most unquestionably traced is that of the apostolic age. We see the grand features of this constitution in the Church of Ephesus, under the Episcopal authority of Timothy—in that of Crete, controlled by the same power vested in Titus by St. Paul himself—and in those of the Lesser Asia, where the seven bishops were seven angels, seven candlesticks in the hand of God. We see this form and ministry preserved all over Christendom, and though sometimes shaded, still unbroken, through the dark ages, and in the phrenzy of the Reformation still unimpaired. So ancient is this constitution of ecclesiastical polity, that there is not on the record of history a single instance of a church otherwise organized for fifteen hundred years after Christ.

There is a purity in the doctrines of the household of faith which entitles her to the affection of her children, and which should induce them to study her good and wish her prosperity. When the venom of the pagan philosophy and the fury of tyranny were levelling against revelation the bolts of their vengeance—when gnostics and other heretics were planning the downfall of truth and virtue—the apostolic Church came out from the contest with new glory beaming from her face. When she floated on that troubled deep, the sea of the Reformation, guided by the Spirit of her eternal Master, she avoided both the rock of Papacy and the whirlpool of Puritanism. With articles of faith judiciously framed, and a liturgy breathing the spirit of the Gospel, there is the best possible provision for unity of sentiment and fervor of devotion. All the parts of the Christian faith are here made to have their respective proportions, and these are so fair and so just that it may well be said of her that "she is all glorious within," that "she is at unity with herself." He who makes the liturgy his companion in the perusal of his Bible, will soon perceive how a knowledge of the faith as it is in Jesus and the feelings of strong devotion, are made to harmonize and support each other.

The services of the Church, whether we consider her occasional offices or her daily prayers, furnish abundant reasons to pray for her peace and to seek her good. There is so much here to interest and delight, that the attentive worshipper can never go away without edification. For what was a supplication ever desired, that language is not furnished here? Who, that was ever moved with a sense of his sins, could not in our confessions most appropriately and fervently pour out his thoughts? Who, in the deepest affliction, cannot find in this work of primitive holiness the best possible expressions in which to send forth his prayers? Here we have offered to us an evangelical devotion, and if we do not worship the God of our fathers in spirit and in truth, it cannot be for want of the best aids ever furnished since the ages of inspiration. After this manner worshipped those holy men of old time who died fighting the battles of their Lord and Master.

### PRESIDENT EDWARDS' OPINION OF CONGREGATIONALISM.

*Alabama, July* 5, 1837.

*Brother Edgar,*—The following extract from a letter to the Rev. Mr. Erskine, of Scotland, contains President Edwards' views of Congregationalism compared with the Presbyterian form of government. The letter is in answer to an invitation to take charge of a church in Scotland, and is dated Northampton, July 5, 1750—eighty-seven years to day.

"As to my subscribing to the substance of the Westminster Confession, there would be no difficulty, and as to the Presbyterian government, I have long been perfectly out of conceit of our unsettled, independent, confused way of church government in this land, (New England,) and the Presbyterian way has ever appeared to me most agreeable to the word of God, and the reason and nature of things, though I cannot say that I think that the Presbyterian government of the Church of Scotland, is so perfect that it cannot in some respects be mended."—*Presbyterian.*

### HEARING THE WILL.

A lawyer was called, on a certain occasion, to read in the presence of his heirs the will of a deceased man of wealth. It happened that he was but an indifferent reader. As he progressed from part to part of the document, one of the company whose ears were itching for elegant pronunciation was continually interrupting him with, "Stop, Sir; that line was read wrong.—The accent should be on *give,* instead of I give." And in this way he continued for some time; until the heirs out of all patience exclaimed, "Away with these criticisms; let the reader go on in his own way; all we are anxious about is to know our interest in the will."

So it should be with Christians and enlightened hearers. Their ears should not be itching, nor their eyes open to catch every error in language or gesture of him who ministers to them in holy things; but both should be ever open, and wide open too, to catch the last will and testament of Jesus Christ and him crucified.

*Chronicle of the Church.*

### THE POWER OF THE SAVIOUR'S NAME.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connexions. A minister, with whom he had been well acquainted, visited him; and when conducted into his room, he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner, "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bedside, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving, as if the name had produced in him the influence of a charm, "Oh, yes, I have known him these forty years; precious Saviour, he is my only hope."

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838.

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

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